

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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## Invasion Prayers



LORD of Hosts, who art a strong tower to all who put their trust in thee; guard and guide our soldiers and sailors, our airmen and marines, and all enlisted in the service of our nation, especially those now engaged in battle for us and for our cause. Strengthen them in danger and temptation; succor the wounded and receive the dying among both friend and foe; and, if it be thy gracious will, bring them safe home.

ALMIGHTY God, King of kings and Lord of lords, accept the service of our nation and our allies in seeking to restore justice and truth upon earth; where our cause is right, establish it; where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; that the nations of this world may become the Kingdom of our Lord and Saviour, Jesus Christ; who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. Amen.

OGOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; by the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen.



## STRICTLY BUSINESS

BISHOP MANNING spoke last week at the Waldorf Astoria in New York, at a dinner in honor of the Archbishop of York. More than seven hundred Churchmen turned out, including Linden H. Morehouse's party of fifteen. Linden used the occasion as a get together for M-G people.

Bishop Manning introduced the Archbishop, and incidentally told of a naive Westerner who was taken to visit the Cathedral of St. John the Divine. As the party strolled through the immense gothic structure, a guide pointed out that St. John's has a nave eleven feet wider than St. Peter's in Rome. The Westerner hurried back to his parish to explain that there was a bigger knave in St. John's than in St. Peter's!

The Archbishop, a mellow and casual speaker, apologized for his difficulty in meeting all the engagements expected of him in America. It would be better, he said, if he could be in two places at once. Once he was. In Gibraltar, awaiting transportation to Russia, he heard coming over the wireless (radio to us) this news flash: "The Archbishop of York has just arrived by plane in Moscow!"

Certainly the Archbishop was thoroughly and favorably impressed by what he saw on his short visit to Russia. In putting his position, he dwelt on the extraordinary vigor, vitality, and strength of the USSR: the socialist rather than communist governmental set-up there; and the positive and important revival of religious life now taking place.

I think those points impressed the white-shirted and long-gowned audience, though most of the talk I heard had to do with whether the Archbishop wore "those funny leggings, you know?" I wondered myself, but never really had a chance to peek.

\* \* \*

THE DODGE family increased April 23rd, when a son was born to Edgar Oliver and Florence Wilson Dodge. He is to be known as Wilson Edgar Dodge. The father is an old employee in our sales division; and the grandfather, Edgar Wheelock Dodge, is credit manager and accountant, and the second oldest employee with the firm—in point of years of service.

\* \* \*

THE LOS ANGELES ISSUE is still bringing in comments, and not always from California. One just arrived from Texas: "Those pictures mean a great deal to me, they bring the far-off nearer. I hope that it is your intention to bring out such issues from time to time, as it is good to know what the rest of the Church is doing." Yes, more special issues are coming, but probably not till after the war . . . paper shortage.

*Leon McCauley*

Director of Advertising and Promotion

## LETTERS

### Wrong Pickens

TO THE EDITOR: In your issue of March 5th you write of the visit of my brother, the Rev. Henri B. Pickens, to Nashotah House. Would you kindly give me his address? The last we heard he was interned at Manila. I recall being at Nashotah on the same date, but do not remember hearing that he was there.

(Rev.) CLAUDE L. PICKENS, JR.  
Pelham, N. Y.

## COMING EVENTS

### May

- 7-14. National Family Week; Religious Book Week, sponsored by the National Conference of Christians and Jews.
- 8, 9. Convention of Milwaukee, All Saints' Cathedral, Milwaukee, Wis.
- 9. Convention of Bethlehem, Trinity Church, Carbondale, Pa.; New York, Synod House, New York City; Newark, Diocesan House, Newark, N. J.; South Carolina, Church of Holy Comforter, S. C.; Southern Virginia, St. Paul's Church, Newport News, Va.; Upper South Carolina.
- 9, 10. Convention of Delaware, St. Andrew's Church, Wilmington, Del.; Western North Carolina, Trinity Church, Asheville, N. C.
- 10. Convention of Atlanta, Holy Trinity, Decatur, Ga.; East Carolina, St. Peter's Church, Washington, N. C.
- 10, 11. Convention of West Virginia, Trinity Church, Morgantown, W. Va.
- 16. Convention of Connecticut, Christ Church Cathedral, Hartford, Conn.; Erie, Trinity Memorial Church, Warren, Pa.; Long Island, Cathedral of the Incarnation, Garden City, N. Y.; Rhode Island, Cathedral of St. John, Providence, R. I.; Southern Ohio, St. Paul's Church, Columbus, Ohio.
- 16, 17. Convention of Southwestern Virginia, Christ Church, Roanoke, Va.
- 17. Convention of Eau Claire, Christ Church Cathedral, Eau Claire, Wis.; Maine, St. Luke's Cathedral, Portland, Me.; Western Massachusetts, St. Peter's Church, Springfield, Mass.
- 17, 18. National Conference on the Ministry of the Church to Returning Service Men and Women.
- 23. Convention of Harrisburg, St. James' Church, Lancaster, Pa.
- 24. Convention of Virginia, All Saints' Church, Richmond, Va.
- 24, 25. Convention of Western Nebraska, St. Mark's Pro-Cathedral, Hastings, Neb.
- 30. Convention of Albany.

## The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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FORTH SUNDAY AFTER EASTER

## GENERAL

## FORWARD IN SERVICE

## Plan of Action for 1944-1945

Forward in Service announces that its emphasis for the season 1944-1945 will be Christian Fellowship: International and Interracial Understanding." The plan of action for this period is being presented to clergy conferences throughout the country during April, May, and June. More than 70 of the dioceses and missionary districts are holding such conferences and adapting the plan of action to their local situations.

The Rev. Gerald F. Burrill, associate secretary for Forward in Service, comments on the new theme and plan of action, "One feature of the year's plan is the attempt that has been made to integrate the plan of action with the several departments of National Council and the various national organizations. This, it is expected, will give a more united impact on the whole life of the Church.

"The subject of this year's emphasis is of the greatest importance to our time. The most critical problem before man today is that of human fellowship. War and hatred, racial antipathies and class antagonisms, are tearing asunder the human family. No greater gift could be offered man than help in solving this problem. . . .

"The Presiding Bishop urges Christian people to concern themselves with international and interracial understanding. The Christian Church has a real answer to this problem. In Christ there is a fellowship which transcends differences of nation, race, and class.

"The Lambeth Encyclical of 1920 says, 'The secret of life is fellowship. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship, fellowship with God and with men. . . .

"This then is the object of the Church. In the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and above all to attach it to God. But in order to accomplish its object, the Church must itself be a pattern of fellowship. . . . The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous ought we be to improve and strengthen in every way the fellowship of our own Church."

"The plan of action for 1944-1945 will endeavor to bring about a greater realization of the fellowship inherent in the Church. Members of the Church must

## News Summary

An extraordinary number of important Church events are reported in this issue. They include:

- † The Archbishop of York in New York and Chicago (pp. 8-10).
- † Preliminary plans for servicemen candidates for Holy Orders (p. 6).
- † Plans for assistance to returning servicemen (p. 7).
- † Meeting of Committee on Laymen's Work (p. 11).
- † Meeting of National Youth Commission (p. 11).
- † New National Council Field Program (p. 12).

realize that as Christians we are members of one another and that we are bound together in a unique way. . . . We are bound together by prayer and sacrament. . . .

"The plan of action urges that we use every effort to extend the fellowship not only throughout the world but by personal evangelism in our parish at home. Furthermore we must interest our young people in offering themselves for special work in the Church. The extension of the fellowship after the war depends largely upon our young people.

"At the spring conference now being held, method material is presented to the clergy to assist them in applying this year's emphasis in their own parish. These method booklets are written by clergy who have been successful in carrying out such work in their own parish."

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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## NATIONAL COUNCIL

Chinese "National Council"  
Considered at April Meeting

By ELIZABETH McCracken

Several matters of unusual interest and importance came before the National Council and were acted upon at its meeting, April 25th to 27th. Of particular moment were the plans to set up a National Council in the Church in China and the proposal to establish a second St. John's University in Free China. Other such matters were the Committee on Projects and Appeals voted by the Council and appointed by the Presiding Bishop; and the appointment of the first of the field representatives of the Council, to work under the direction of the Department of Promotion but to act as the agent of the whole Council, representing all its departments and divisions.

The plan for China is the creation of an organization similar to the National Council of the Church in America, to be set up by the General Synod of the Chung Hua Sheng Kung Hui so soon as this becomes possible. The 1943 General Convention adopted a resolution authorizing the National Council to cooperate with the Church in China in the development of the plan and, upon the formation of such an organization, to deal with it in the assignment of missionaries and the distribution of funds sent from this country. Bishop Roberts, Bishop Craighill, and Bishop Tsu, who was in New York during the time of the April National Council meeting, had recommended a central executive body for the Church in China of this type and the American section of the Anglo-American Committee on Missionary Coöperation had approved it. Since it may not be possible to make permanent arrangements immediately in China, the Council voted to approve a temporary organization of a kind which will for the present best meet the needs of the Church in China. The Presiding Bishop, speaking to the point, said: "I should like to say that this is action of great significance. In the future, I believe our relation to the work in China will be quite different from what it is now. The time will come when we shall give help to the Church in China as a whole—not just to do our own work. Our financial responsibility in the past has been for our own missionary work only. The development of the work was very uneven, and some places were never touched at all. Both the British and the American work had to leave some places out. Plans for



the future are for China as a whole, all the missionary work of the Anglican Churches being done in coöperation for the Church in China. That Church will decide what to do; we shall help them to do what they decide to do.

"So in the future, instead of dealing only with our own representatives, we shall deal with the whole Chung Hua Sheng Kung Hui. Our financial aid will be for the whole work in China. The old way will gradually give way to the new—when the National Council of the Church in China, not we, will act. It is a tremendous step in advance.

"But it will take a great educational effort in America. Our people are used to supporting our work and our missionaries. They know a lot of the missionaries and that adds to their enthusiasm. We have got to get them enthusiastic about supporting the Church in China and its missionary work."

#### ORGANIZATION AND FUNCTIONS

The Council included in its vote of endorsement a grant of \$8,000 toward the 1944-1945 expenses of the proposed *ad interim* central executive body of the Church in China, and the offer of one person, with salary, to serve as a staff member of the proposed body. A careful statement of the organization and functions of the executive body was drawn up, and copies sent to the British section of the Anglo-American Committee on Co-operation and to the Church in Canada. The statement follows:

"Having read the Memorandum from Chinese and Missionary Bishops in Free China, dated May, 1943, at Chungking; and having seen the Resolution of General Convention at Cleveland, October, 1943, on "developing a central organization corresponding to our National Council" for the Church in China; and having consulted together about these documents, we find ourselves in agreement on the following matters:

"I. We favor a central organization for the Church in China similar in nature to the National Council of the Church in America, if and when such can be set up by the General Synod of the Chung Hua Sheng Kung Hui.

"II. Until the above can be accomplished, we approve of the temporary setting up by the Bishops of Free China, of a provisional central organization, such as may best serve the interests of the Church in China.

"III. It is our opinion that the nature and functions of such a centralized organization for the Church in Free China, should be as follows:

"a. It should be temporary (that is, for the duration of the war) but should study and prepare plans for the setting up, at some future time, of a permanent National Council, or central organization, for the whole C.H.S.K.H.

"b. It should be set up by, and be responsible to, the Bishops in Free China, and should in no way interfere with the direct relations between diocesan bishops, or their representatives, and the mother Churches as at present established.

"c. Its chief functions should be:

"1. To promote and coördinate general

work as distinct from diocesan work, such as theological education, recruiting for the ministry, work among students, etc.

"2. To act as clearing house for the transmission of, or requests for, special funds for special purposes, over and above diocesan appropriations.

"3. To represent the participating dioceses in their contacts with other organizations, especially the State."

#### Free China University

The Rev. Dr. James Thayer Addison, vice president of the National Council and head of the Overseas Department, read to the Council a series of cables and radio-grams regarding a proposal to establish in Free China a second St. John's University, which later would probably be united with St. John's University in Shanghai. The purport of the messages was as follows:

The alumni of St. John's University now living in Free China propose to raise several millions of dollars (Chinese currency) and to re-open the schools of Arts, Engineering, and Medicine at Chungking in Free China. They had already, when the first cable was sent on November 23, 1943, raised the first million, and obtained promises of coöperation from the Christian universities in Chengtu and Chungking. The first two cables asked for the approval, encouragement, and assistance of the National Council.

Later messages stated that the alumni of St. John's feared that the National Council did not realize the necessity of prompt action in order to safeguard the schools and St. John's in Shanghai for the future. It was further set forth that the president of St. John's and the dean of its Engineering School, both now in Shanghai, had sent the alumni in Free China "verbal messages" urging them to carry out their plans, any other sort of communication being impossible. The latest cable concluded with the words: "We would like to hear from Dr. Addison."

Dr. Addison has held many conferences on this important question. He has conferred with the Presiding Bishop, with Bishop Tsu, with Dr. Cox, formerly chancellor of St. John's University, and with the Rev. Dr. F. L. Hawks Pott, president emeritus of St. John's. James Pott and Ellis Tucker, both of whom have taught in St. John's for many years and who returned on the *Gripsholm*, endorsed the recommendation. It was pointed out to the Council by Dr. Addison that St. John's is the only university now being conducted under the Japanese government in Shanghai and that this has two disadvantages. In the first place, Chinese students who wish to remain in Free China are prevented from attending the university. Secondly, there is a widespread impression, which the National Council has every reason to think false but which has gained credence in some parts of China, that St. John's is controlled by the Japanese. The establishment of a second St. John's, to be joined with St. John's, Shanghai, later, will not only make it possible for Chinese in Free China to have the advantages of university educa-

tion, but also it will do much to maintain the standing of the Church's educational work in China. Dr. Addison also made it clear that the second St. John's would not be founded by the National Council but simply endorsed by it, and helped with men and money.

The Presiding Bishop made a speech in favor of the plan, saying: "The alumni of St. John's University, Shanghai, are many of them prominent men who are both rich and generous. This second St. John's which they propose will be carried out with the coöperation of several other schools. So the cost will not be as great as might be supposed. The alumni are able and willing to bear the expense. They have already got a million dollars—we don't know just what that is now in American money, but it shows that they are in great earnest. The attachment of the alumni for St. John's is very strong. They would not call this new venture anything else except a second St. John's."

"We have carried on St. John's, Shanghai, without registration, but this new institution could not do that. These men are in the government of China, and the new university will be registered. We must look to the future, and see that St. John's has again its old important place in China, under new conditions."

The Council voted a "token gift" of \$2,000 to the second St. John's. This was to be sent as a tangible evidence of the approval of the Council of the project. Bishop Gilman of Hankow was appointed by the Council as a representative of the Board of Founders of St. John's in Shanghai to help in carrying out the plan.

Another action affecting St. John's was the unanimous vote that the National Council, acting as the Board of Founders of St. John's, Shanghai, apply for membership in the Associated Boards of Christian Colleges in China. It was explained that such membership did not mean loss of control of any institution, but simply coöperation among all. The Associated Boards constitutes merely an advisory body, each institution belonging to the organization still having full control of its own policies and work.

#### Committee on Projects And Appeals

The National Council at the April meeting voted the establishment of a Committee on Projects and Appeals, the members to be appointed by the Presiding Bishop. Dr. Lewis B. Franklin, treasurer of the Council, who presented the plan, said that it would have the following responsibilities and powers:

1. To secure through officers of departments and divisions of the Council requests from the several fields of work for funds which cannot normally be secured through budget appropriations for buildings, equipment, repairs, elimination of debt, etc.; 2. To collect from the field descriptive material as to each project; 3. To approve or disapprove projects for which not over \$5,000 is asked; 4. To submit to the National Council with its recommendation all projects for which more than \$5,000 is asked; 5. To present approved projects



individuals or to the Church in general cooperation with the Department of Promotion; 6. To cooperate with the executive board of the Woman's Auxiliary to the use of funds under its control for financing approved projects; 7. To recommend to the National Council projects for which appropriations might be made from legacies or other funds available for work outside of the budget.

The Presiding Bishop appointed on the committee Dr. Franklin, chairman; Miss Edna Beardsley for the Woman's Auxiliary; J. Earl Fowler for the Overseas Department; Robert D. Jordan for the Department of Promotion; and the Rev. Dr. George A. Wieland for the Home Department.

### British Missions

At its closing session April 27th, the National Council heard from Bishop Tucker a summary of discussions he has had with the Archbishop of York, with special reference to aid to British missions. It was made plain by Bishop Tucker that aid to British missions has reached the stage where contributions of the American Church will take the form of specials over the budget, definitely designated for particular projects of work, and not as formerly, lump sums sent directly to the British Missionary Societies. It is expected that there will be close cooperation through the Anglo-American committee in study of needs and determination of projects or areas to receive American aid. The Presiding Bishop said that he has been in correspondence with the Archbishop of Canterbury on similar matters, as well as special problems involving future work in China.

### Report on Quotas

The Committee on Quotas, appointed by the Presiding Bishop at the February meeting of the National Council, reported through its chairman, Bishop Hobson of Southern Ohio, at the April meeting. The committee had met and voted unanimously to recommend to the dioceses and districts quotas for 1945 as put down in an attached list. These apportionments were made to accord with the budget of \$2,667,132, adopted for 1945 by the General Convention. As General Convention directed, the amount assigned to each diocese and district has as its basis the current expenses of each. Other factors ordered to be considered were (a) communicant strength, (b) the past six-year record of giving to the General Church Program, (c) local conditions such as indebtedness, endowments, economic status, etc.

Bishop Hobson presented the report, and then said: "If we are going to do advance work, we have got to have money to do it with. We all realize that it would be a tragedy if we didn't move forward. There may be a few timid souls who want to sit back, satisfied with what we have done. People of that kind are responsible for the retreats made when advances ought to be made.

"Some places are already giving above their mathematical quota. In some other places the spirit is good and probably they

will come up to their quotas if we help them. But there are other places not meeting their quotas which are problems."

Bishop Dandridge, Coadjutor of Tennessee, asked: "How are the dioceses to know the way they stand, especially when they are not up to the mark?"

Dr. Franklin replied before Bishop Hobson had begun to speak, Dr. Franklin's long experience as treasurer having given him special knowledge. He said: "It would not do at all to inform any diocese or district in any way that would even look like a reprimand for their failure. In the first place, letters like that would not do any good. They would give offense or would simply be ignored. All the dioceses and districts know where they stand. We have given and we are giving such information. In replies to letters from them, stating their problems, we can help, but not in any other way."

Bishop Dandridge asked another question, along the same line: "Would it help, without offending anyone, to send out a letter saying that we realize the difficulties and would help in any way we can?"

Dr. Franklin answered with emphasis: "It would not do at all in my parish. I question whether it would in others."

The Presiding Bishop entered the discussion here, saying: "Some dioceses don't regard quotas as responsibilities. Some others think they make unreasonable demands. First, we must get them to see that quotas are reasonable; then, we can offer cooperation."

Bishop Hobson made a constructive suggestion at this point, saying: "We can write letters of appreciations to dioceses and districts that have given up to and beyond their quotas. Take Pennsylvania, for example. Bishop Hart and his helpers have done it, when many faint-hearted people thought that they could not do it. I move that the treasurer add a word of appreciation to his acknowledgments to Pennsylvania and others who make such fine records."

The motion was seconded and carried. It was also reported that each diocese and district holding its convention in April and May had been notified of its mathematical quota.

### First Field Representative Of Council Appointed

The appointment of the Rev. James W. F. Carman as the first of the eight field representatives to be appointed by the National Council aroused more than ordinary interest at the April meeting of the Council, for the appointment marks the inauguration of the new program of the Department of Promotion working in cooperation with Forward in Service in placing the work of the Council before the whole Church [see page 12].

### William E. Leidt Editor of *Forth*

Another action of the Council touching the Department of Promotion was the appointment of William E. Leidt as editor of *Forth*. Mr. Leidt has been unofficially editing *Forth* for some little time and it seemed to everyone concerned that he

should hold the official position. He has been at the Church Missions since 1922, first in connection with missionary education, then as associate editor of the *Spirit of Missions* and during the past few years in charge of publications of the Council.

### Churchways

The Department of Promotion announced that a new publication, *Churchways*, would be started in September. This will take the place of the five papers now being issued by the several departments and divisions of the National Council. It will be a paper devoted to methods of work in the various departments and divisions.

### Decrease in Church School

#### Pupils and Teachers

In the course of his report for the Division of Christian Education, the Rev. Dr. Daniel A. McGregor, executive secretary, mentioned the startling decrease in the numbers of both pupils and teachers in Church schools. He offered no explanation, and a brief discussion followed in which various possible reasons were mentioned. Bishop Creighton of Michigan made a suggestion that surprised many Council members when he said: "Is the decrease in the number of pupils due to the unwillingness of people to teach? There seems to be a reluctance on the part of many to do this work."

No one commented on this suggestion. The next speaker, Bishop Budlong of Connecticut appeared to accept it, when he said: "Another element in the decrease is that many parents are in war work. There is no one to get the children to the Church school. There is another thing—there has been a movement to take the children to the services in the church, instead of sending them to Church school."

The Rev. John Heuss, jr., of Chicago, the next speaker, cited the procedure in his own parish, saying: "We have a parish Communion, where the children and the parents worship together. Then we have breakfast. After breakfast, the children receive instruction. This is not a bad plan, though it is not exactly a Church school. There are many trends leading away from the Church school, or at any rate to smaller enrolments as a whole."

E. Townsend Look of New York mentioned the arrangement in his parish, saying: "We have no sessions of the Church school on Sunday. We have the school on Wednesday, in the 'released time' given by the public schools to the children for religious instruction. The children come to church on Sunday with their parents and go home with them."

The Presiding Bishop spoke next, describing the plan in use at Calvary Church, New York City, which he often attends: "The little children have classes in the parish house. The older ones come to the morning service and stay until just before the sermon. Then they march out and go to their classes in the parish house. Church-going and instruction are combined."

Dr. Frank W. Moore of Central New



York asked a question: "Is it possible that the older boys and girls, of from 10 to 12 years of age, are now in the Young People's Fellowship?"

Dr. McGregor replied that there were enough children in that age range in the Fellowship to account for the decrease, adding: "There has been a steady decline in the sense of religious authority. Also, there is a weakening of all authority. Most serious of all, there has been a weakening of family cohesion, affecting the boys and girls."

The Rev. Dr. Alden D. Kelley got in a word here, saying: "The college clergy say that they get the results of the religious education program. That program takes in the home as well as the Church school. Boys and girls do get Christian education, even if not in Church schools exclusively."

### Candidates for the Ministry In the Forces

Dr. Kelley's Division of College Work was called upon for its report immediately after Dr. McGregor had finished his report. Dr. Kelley spoke of the work which chaplains might do in recruiting for the ministry and another debate ensued, after he had said: "Chaplains might talk to men about the ministry, with the possibility that among them some might enter the seminaries after the war."

Dr. Kenneth C. M. Sills, president of Bowdoin College, spoke next, saying: "One-third of the college men plan to continue their education after the war, and know what they want to do professionally after college. Another third are uncertain, and the last third have not thought about it. The vocation to the ministry usually comes during the senior year, or at least the awareness of it. These seniors now in the armed forces are the men from among whom postulants would possibly come."

Bishop Hobson of Southern Ohio made a suggestion, saying: "If we are going to

have a committee on this matter, the institutions concerned should be consulted and help draw up the plans."

Bishop Creighton of Michigan reminded the Council of an important fact when he said: "We have specific plans in our Constitution and Canons. What can be done is in our Canons in very definite form."

The Presiding Bishop interposed here to say that a committee might "get things started."

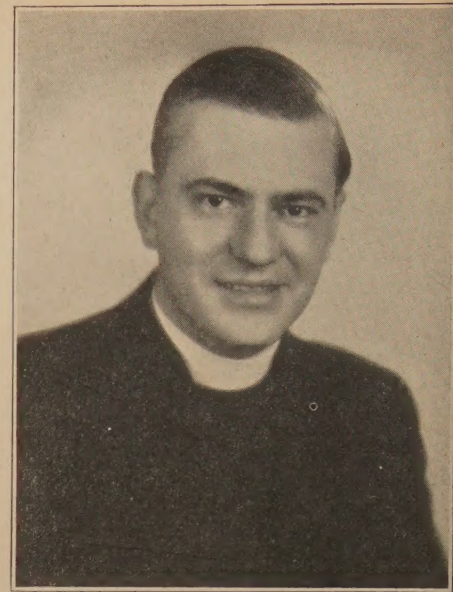
Bishop Creighton, however, saw objections, and said earnestly: "This committee, if we had it, might influence or encourage a man to apply; but his bishop might not accept him, and his rector might not recommend him. He could not, therefore, become a postulant. It is a serious matter to encourage a man when the bishop has not even seen him. Sometimes it works out well. I have a perfectly splendid candidate now. I never saw him, but he was recommended to me by two men whose judgment I know to be absolutely sound. It was irregular to accept him and I may possibly have to turn him down yet—if, for instance, he cannot pass the physical and psychical examinations and present a satisfactory paper."

Bishop Hobson offered a resolution, which was adopted, as follows: "That the executive secretary of the Division of College Work, in consultation with the Presiding Bishop, be requested to form a committee made up of representatives of agencies interested in those men in the armed services who are possible candidates for the ministry, and to consider and take action on the question involved in meeting the needs of those men who will become future ministers of our Church."

### Archbishop of York Visits National Council on Opening Day

The Archbishop of York visited the National Council on Tuesday morning, arriving with his chaplain shortly after the beginning of the opening session. His Grace made a very short speech, which was heard with keen interest by the Council, members of the staff, and as many visitors as could find space in the chapel. The Archbishop said: "It is a great pleasure at last to visit your country. I had been invited before but never until now could I come. I am especially glad to come now, to thank you in person, as has already been done in writing, for your help in our missionary work. It was a most generous action on your part and it moved us all most deeply."

"We are always encouraged by the thought of our fellowship with you. When we are speaking in these days of the necessity of fellowship throughout the world, it is obvious that our exhortations can have no effect unless there is fellowship among ourselves; and though the day for reunion of Christendom is far distant, there is increasing coöperation between various branches of the Church. Above all, there should be increasing coöperation and closeness between all of us who are members of the one communion, the Anglican communion, a communion which is most truly Catholic and yet reformed, a com-



FR. KELLY: To form committee on servicemen candidates.

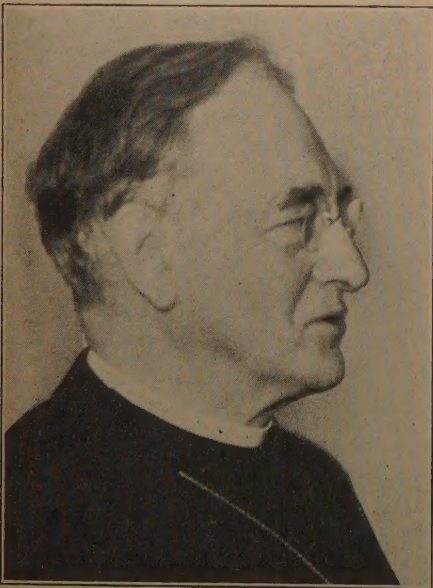
munion in which we all share together in the common possession of the Scriptures, of the Catholic Creeds, of the Sacraments, and of the three-fold ministry of bishops, priests, and deacons; and we are also united by the expression of our faith which we find in the worship of the Prayer Book. Although the different Churches of the Anglican communion have their own versions of the Prayer Book, yet in substance we are united. And here let me say how much I enjoyed and how gladly I have availed myself of the privilege of being able both in the Washington Cathedral and in your own Cathedral here to celebrate the Holy Communion according to your rite, with the very striking Canon which you use here, and which I wish we could follow in many ways in our own country.

"We face a world full of chaos and anxiety, but holding close to one another in fellowship with our Lord and in fellowship in the one Church, we ought to be able in due course to bring the nations closer to one another in the family under the one Father who is over all."

### Other Visitors to April Council Meeting

Bishop Perry of Rhode Island made his first visit to the National Council since his retirement as Presiding Bishop seven years ago. He was greeted with enthusiasm and asked to speak and to sit with the Council. Bishop Perry said: "I welcome this moment with the National Council. I hope to meet the new members, but I have been claiming fellow veterans here. This is my first return to the Church Missions House, where I spent more than 25 years in various capacities, since I retired as Presiding Bishop."

"Signs of progress are many and conspicuous since 1937. One of the most noticeable is the relief from care about details that your new method provides. I remember our days of housekeeping, when every little thing was discussed at



BISHOP CREIGHTON: "His Bishop might not accept him."



great length. I recall one long discussion as to whether we should approve the purchase of a baby wagon for the infant of a missionary in China. You did discuss briefly this morning the buying of an automobile for a missionary. You have advanced from perambulators to automobiles. The preliminary work now done by the departments and the Cabinet saves much time.

"The progress in the direction of autonomous Churches is significant. In future, we shall deal with the Church in China, not with small details of several dioceses and stations. I hope that we may again deal with the Church in Japan, and I am sure your Presiding Bishop agrees. There is strong religious life in Japan still in the life of the people. We shall find it there; and we shall find it in Germany too. There will be a return of strong religious leadership on the Continent of Europe after the war."

Another visitor was Bishop Beal of the Panama Canal Zone. Bishop Beal spoke very briefly, citing progress in many branches of his work. This past year was marked by the largest number of Confirmations in the history of the district of the Panama Canal Zone. Negro congregations were becoming more and self-supporting. The increase in the military and civilian population because of the war presented new opportunities and the need for more clergy.

### Christian Social Relations

The Rev. Almon R. Pepper, executive of the Division of Christian Social Relations, asked that his division be discharged from further consideration of two matters committed to it, through the Council, by General Convention. One was the printing of the Social Reconstruction Report, which has been completed; the other was a consideration of the wisdom of printing religious books, including the Bible, Hymnal, a short Life of Christ, etc., in Japanese, German, and Italian for prisoners of war. The division in-

## Aid for Returning Servicemen

Dr. Pepper reported at the National Council meeting on a successful Sixth Annual Conference on Capital and Labor, called by the Presiding Bishop, and held at the College of Preachers in Washington, D. C. He called attention to the great pastoral responsibility existing now and bound to increase rapidly, for ministry to returned service men and women. Men are returning at the rate of 100,000 a month now. Some are normal, some wounded or mentally or spiritually handicapped. They need help. Government, Federal and state, will furnish means for making adjustments. The Church's responsibility is to make sure all local communities will be providing

necessary services; welcoming the men and women back into the fellowship of the Church; keeping alert for members who became members while they were away; supplying counsel and advice; helping secure jobs; vocational guidance, aid in education, in family situations and maladjustments, understanding and insight.

Dr. Pepper said that the Presiding Bishop's Committee on Laymen's Work has considered the problem and is ready to give all the backing they can. The executive board of the Woman's Auxiliary also had the subject under consideration and indicated an intention to inform Churchwomen needs and methods.

investigated the situation and found that such literature in these languages is available through other agencies, so there is no need for the Church to prepare such material.

### Election of New Council Member

The vacancy in the membership of the National Council occasioned by the election of the Very Rev. Dr. Elwood L. Haines of Kentucky as Bishop of Iowa, was filled by the election of the Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, Va. Fr. Magill was born in Philadelphia in 1896. He is a graduate of William and Mary College and of the Virginia Theological Seminary. For four years Fr. Magill was a missionary in China. He has been active in diocesan and provincial affairs, as well as in parochial work. Fr. Magill has accepted the election.

## WOMAN'S AUXILIARY

### National Executive Board Meeting

Renewed emphasis on recruiting Church workers, postwar planning especially with regard to returning personnel already arriving by thousands, and a mass of miscellaneous subjects were considered at the spring meeting of the Woman's Auxiliary national executive board in New York, April 21st to 24th.

A capable woman now in a well paid and secure position, who went to a Church vocational conference a few years ago, now refers to it and inquires whether she could work for the Church as she feels her present work "has no purpose." Another woman writes, "If I had known, when I left college, that it was possible to work for the Church, I'd have been interested, but I never heard of any such opportunity." These and many other indications show a need for spreading far more information about opportunities for Church work and possibilities of training for it. The executive board is urging appointment of diocesan personnel committees and also hopes for a great deal more

personal activity by Churchwomen everywhere, in spreading facts about Church work as a profession, and in reporting likely candidates for training.

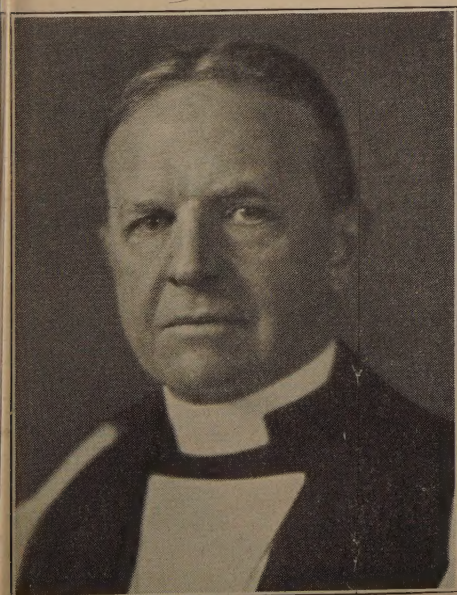
Stimulated by the Presiding Bishop's statement to the board that "much as plans are needed for the postwar world, it is equally important to be sure we have the necessary qualifications for putting them into effect," and by the address of Dr. Roswell P. Barnes, an associate general secretary of the Federal Council, on ways in which Church people can prepare and act now, in connection with returning war personnel, the board calls attention to the fact that while the government is doing much for the physical and educational assistance of these men and women, the home and the parish have great responsibility in helping them readjust their lives to new conditions.

### RADIO PUBLICITY

One specific item recommended is the use of spot announcements on local radio programs. Through the radio chairman of the United Council for Churchwomen, Mrs. Charles E. Griffith, former member of the executive board, suitable statements may be sent out from the United Council's headquarters, 156 Fifth Avenue, New York 10, to some 650 women who are radio commentators throughout the country. The board's eight provincial representatives are sending further information about this to their dioceses.

Plans are under way for a conference with women in industry in conjunction with the next (October) meeting of the Auxiliary and Girls' Friendly Society national boards.

Many Churchwomen in trying to be good citizens desire more information about matters that come up from time to time in federal or local legislation, the board learns. Its resource committee is exploring methods by which reliable information may be made available, and ways in which women can act more effectively in their communities. For one detail, the provincial representatives on the board have been asked to find out what is the legal minimum wage for women workers, and report the amounts to the



BISHOP PERRY: "You have advanced from perambulators to automobiles."



board's personnel committee. (One missionary bishop, the board learned, has had to supplement from special funds one missionary salary which was below the minimum legal in that state.)

Churchwomen who like to sew, and who have finished the supply work assignments on which the missions are depending, are encouraged to work this summer for some of the foreign war relief agencies which are glad to supply material.

In connection with the Presiding Bishop's Fund for World Relief, the board is commending an appeal from the American board which represents 12 Christian colleges in China, including Hua Chung College at Hsichow. Aid to these colleges, the board notes, is not only humanitarian relief of actual suffering, because of the increased cost of living and lowered purchasing value of money, but is also a necessary step if the colleges are to maintain their high educational standards. Many of the best faculty members are offered government positions at immensely higher salaries, and however much they may prefer the college work, they must face the question of how they are to continue teaching and be able to feed and clothe their families.

The executive board again calls the attention of Churchwomen to the assistance they can render in helping to resettle Japanese-Americans now in relocation centers.

#### SCHOLARSHIPS

As the April meeting was the last before the school year begins in the fall, an unusually large number of scholarships were voted for use next winter, in addition to several for summer sessions. Practically all these are for college graduates to take further training in Church centers. Several appointments, new or renewed, for college work or the rural mission field were recommended to the National Council.

From the equipment item of the United Thank Offering money was voted for Church school teaching materials needed by a missionary in the Virgin Islands and one in free China. Money was voted for badly needed repairs to mission buildings in Haiti (the Cathedral), the Dominican Republic, New Mexico, and Nevada. Appropriations were also made from the Emery Fund for missionaries on furlough.

Memorial resolutions were adopted recording the death of Mrs. Richard Soule, who originated the United Thank Offering, and of Mrs. Julius E. Kinney, former member of the board and, as president of the Colorado diocesan Auxiliary, hostess of the Triennial meeting of 1931 in Denver. Through the kindness of Mrs. Soule's son, the United Thank Offering box she used for many years is to be given to the national office of the Auxiliary.

Speakers who addressed the board included the head of the Philadelphia Divinity School's Department of Women, Miss Katherine A. Grammer, and the head of Windham House, Miss Helen Turnbull; also Miss Gloria Jameson of Galveston, Tex., now a student at Windham House, who reported the recent vocational conference for high school girls which was organized and directed by the

Windham House students. Visitors included former board members, presidents and other officers from several dioceses, missionaries, Mrs. W. W. Pedder, president of the Daughters of the King, Mrs. James S. McCulloh of Rye, N. Y., incoming president of the New York diocesan Auxiliary, and Mrs. Frank W. Creighton of Detroit. The board was entertained at lunch on April 22d by the Seamen's Church Institute of New York.

## ANGLICAN RELATIONS

### The Archbishop of York's Week in New York

By ELIZABETH McCracken

The Archbishop of York spent a full week in New York City. He arrived on Saturday morning, April 21st, and went directly to the Bishop's House in the Close of the Cathedral of St. John the Divine, where he stayed until Monday morning. His Grace was Bishop Manning's guest throughout the week, but in order to facilitate his attendance at the meetings in many parts of the city, the Bishop had engaged a suite for the Archbishop at the Waldorf-Astoria, which is centrally located, and entertained His Grace there during the remainder of the week.

Sunday was devoted to the Cathedral of St. John the Divine, where the Archbishop was present at three services: the eight o'clock celebration of the Holy Communion, at which he was celebrant, and the two great gatherings, at which he preached. [See L.C., April 30th.]

The Archbishop filled three academic

engagements. The first of these was at the General Theological Seminary, where His Grace, accompanied by Bishop Manning, his chaplain and Bishop Manning's chaplain, attended Choral Evensong on Monday, April 24th. The Archbishop said the closing prayer and pronounced the Benediction. He then met the students and faculty in the Common Room of Seabury Hall, the dean of the Seminary, the Very Rev. Dr. Hughell E. W. Fosbroke, being host. The occasion took the form of a forum, during which the students asked questions and the Archbishop answered. True to his custom, His Grace himself put many questions, the answers to which he heard with much interest. Most of the questions had to do with the state of religion in England, Russia, and America.

On Tuesday, the Archbishop visited Union Theological Seminary, on his way to Columbia, where he was given the honorary degree of Doctor of Laws. He spoke briefly in the chapel at Union, introduced by the Rev. Dr. Henry Sloane Coffin, president of Union. His subject was the duty of the Churches to right social wrongs.

Columbia University held a special convocation in order to bestow the degree. The Archbishop was escorted by the Rev. Otis R. Rice, acting chaplain of Columbia. Bishop Manning, who is a trustee of Columbia, presented the Archbishop to the president of Columbia, Dr. Nicholas Murray Butler, saying:

"I have the honor to present to you for the degree of Doctor of Laws the Most Reverend and Right Honorable Cyril Forster Garbett, Archbishop of York, Primate of England, and Metropolitan.

"Representing in his sacred office the ancient historic Church of England, the



GOVERNOR DEWEY: The Archbishop gave him a painting of York Minster.

Acme.





AT NEW YORK CATHEDRAL: The Archbishop was photographed with Bishops Manning (left) and Tucker (right). *Acme.*

Archbishop bears great responsibilities both in Church and state and is giving powerful leadership for the strengthening of religion and for the achievement of human welfare. The Archbishop's deep interest in the cause of Christian reunion and of world fellowship is known to all. His recent visit to the Church in Russia has strengthened the close relationship between the world-wide Anglican communion and the great Churches of the East and also done much to promote a right understanding of the present policies and aims of our great Russian ally.

"To us in this country the Archbishop's visit is most deeply welcome, for his coming speaks to us of that close fellowship between America and Great Britain and all the English-speaking peoples, upon which depends the hope of the future, the hope of such international organization and coöperation as shall make impossible another outbreak of barbarism and shall give world security and peace.

"As trustee of this university and also as Bishop of New York, it gives me great happiness, Mr. President, to present to you the Archbishop of York to receive the degree now to be conferred upon him."

President Butler, in conferring the degree, said:

"The Most Reverend and Right Honorable Cyril Forster Garbett, Lord Archbishop of York, Primate of England, and Metropolitan; outstanding representative of the religious thought of the English people and forward-facing leader in their

public service; scholar, author, and honored spokesman of the Church of England; now bringing to the American people a welcome message of faith, of fellowship, and good will: I gladly admit you to the degree of Doctor of Laws in this university and confer upon you all the rights and privileges which attach thereto."

#### SPEAKING ENGAGEMENTS

The most important speaking engagement of the Archbishop were those in the Cathedral of St. John the Divine on Sunday, April 23d, already reported, and the address given at the Riverside Church on the evening of April 27th. The subject of the address was "The World Mission of the Church." The Archbishop is vice chairman of the International Missionary Council, which, with the World Council of Churches, sponsored the service in the Riverside Church. Dr. John R. Mott, honorary chairman of the International Missionary Council, presided, and the pastor of the church, the Rev. Dr. Harry Emerson Fosdick, delivered an address of welcome. There were 3,000 present, in spite of a heavy rain storm. The Archbishop described the world mission of the Church as evangelization, the whole purpose of which must be to lead the world to Christ.

Earlier in the day, the Archbishop addressed a meeting of 500 ministers of Churches other than the Episcopal, at a session in the chapel of the Fifth Avenue Presbyterian Church, of which the Rev.

Dr. John Sutherland Bonnell is pastor. Many questions were put to him. The answer to one of these has aroused much discussion in religious circles in the city. The question was as to whether he thought a Peace Commission, the membership of which would include Toyohiko Kagawa, Mahatma Gandhi, Martin Niemöller, Rabbi Stephen S. Wise, and Herbert Hoover would be desirable. His Grace replied that there was not the very slightest possibility of such a body being appointed, adding with some emphasis, "I should not trust such a commission to solve such intricate questions."

The Archbishop spoke briefly before the National Council at its opening session on April 25th. He also said a few words at luncheon meetings held by the English-Speaking Union and the Pilgrims' Society, respectively. On Monday, he visited Trinity Church, accompanied by Bishop Manning, and spoke very briefly to early-comers to a service for which His Grace was not able to remain. The Rev. Dr. Frederic S. Fleming, the rector of Trinity Parish, welcomed the Archbishop.

A few other short speeches were made on other occasions. When the Archbishop was asked what had most struck him in America, he replied with a smile: "The amazing capacity of the Americans to listen to speeches."

#### CIVIC ENGAGEMENTS

The Archbishop made two calls of civic interest. The first of these was on Mayor La Guardia in City Hall. The mayor invited prominent members of the city government and its boards to meet the Archbishop, among them, Mrs. Mary K. Simkhovitch, director of Greenwich House and an official of the Housing Authority of both city and state.

The other civic call was upon Governor Dewey, at his quarters in the Roosevelt Hotel, New York City. His Grace presented the Governor with a water-color of York Minster, painted by Patrick Hall, a "most promising young water-color artist." The Archbishop declared that he was very fond of this picture, but that he was glad to give it to Governor Dewey on that express account. Consul-General Francis Evans accompanied the Archbishop to Governor Dewey's suite.

#### CHURCH CLUB DINNER

On April 26th, the Church Club of New York gave a dinner in the Archbishop's honor in the Waldorf-Astoria. More than 800 guests were present. The Grand Ball Room was just large enough for this great company. Twenty-two bishops were present, among them Bishop Tsu of Kunming, China, Bishop Perry of Rhode Island, and Bishop Beal of the Panama Canal Zone. Ludlow Bull, president of the Club, presided. The Presiding Bishop gave the Blessing at the beginning, and the Archbishop pronounced the Benediction at the end. Both the National Anthem and God Save the King were sung, and both the American flag and the British flag were displayed.

Bishop Manning gave the welcoming address.

The Archbishop made a speech of some length. He said that he had been asked



to speak on three different subjects—the state of religion in England, his visit to Russia, and the spirit of England after nearly five years of war.

In regard to the first subject, His Grace said that the destruction or damage of almost 3,000 churches of all denominations had interfered with church attendance. The black-out had made evening services difficult or impossible. War work had prevented others from regular attendance. But there was a growing conviction of the necessity of religion, which showed itself in many ways. Large crowds attended the special days of prayer; thousands observed the one moment of private prayer at nine o'clock every night. There was also greater coöperation and friendliness among the various religious bodies. Further, there was an increasing realization that religion must bear its witness against social injustice, and demand food, homes, work, and education for all. His Grace paid a tribute to the Archbishop of Canterbury at this point which elicited tremendous applause. He said:

"And I must add how fortunate we are at the present critical time to have William Temple as Archbishop of Canterbury. In intellectual power he stands head and shoulders above the rest of us. He has great courage and vision. Many of us believe he will prove one of the greatest Archbishops the Church of England ever has had."

Concerning Russia, the Archbishop said in effect what he had said in his press conference. He had been deeply impressed by the vigor, vitality and strength of this great ally. Russia, he thought, was a socialist, not a communist state. There is an undoubted revival of religion. He concluded: "Russia has a great future, and whether we like it or not, will play a great part in the future of the human race." [Applause.]

The Archbishop aroused most enthusiasm when he spoke on his third subject: the spirit of England after nearly five years of war, particularly when he said:

"The nation is unshaken in its determination to fight until complete victory is gained. We are completely united in this resolution. Men and women of all creeds and political parties are of one mind and heart in this. We have few pacifists, though we all hate war. We have never wavered in our determination to fight until victory is won, and we never shall waver." [Applause of unusual length and intensity.]

The Archbishop left for Chicago on the evening of April 28th, after a week full of unique interest for all New York Churchpeople and for many others. It was a memorable visit.

## World Church Conference Discussed with Archbishop

Plans for a meeting of Church leaders immediately after cessation of hostilities to arrange a conference of the World Council of Churches were discussed with the Most Rev. Cyril Forster Garbett, Archbishop of York, at a luncheon of the American members of the provisional

committee of the World Council in New York City.

The Archbishop also met with the American officers and committee members of the International Missionary Council. The Federal Council of Churches' recent pronouncement on religious liberty and IMC postwar plans were among the subjects discussed.

## The Archbishop in Chicago

Emphasizing that every effort must be made by the allied nations to insure complete victory at the earliest possible moment, the Archbishop of York, addressing a luncheon meeting of 1,000 guests at the Palmer House, Chicago, on April 29th, advocated the coöperation of the English-speaking peoples of the world.

Dr. Garbett responded to a welcome by Mayor Kelly of Chicago with the statement that even though the United States is a democracy, its hospitality is kingly. Speaking from evidence strongly backed by fact and intimate knowledge, the Archbishop gave a striking picture of the Nazi methods of waging war—from the use made of occupied countries for growing food for the Germans, the use of slave labor to produce the munitions of war, to the large scale malnutrition and hunger existing in the occupied lands. He cited Poland as an exception to the usual Nazi methods. There, he said, all Polish children up to the age of three years are well fed, at which time they are removed to Germany to train in the Nazi tradition.

He spoke of the eight million French children without shoes, the increase of disease, the mass movement of labor to Germany—some 400,000 Belgians are now believed to be in Germany, as well as 600,000 Frenchmen, in addition to over a million French prisoners of war. The Archbishop stated that the total of people from occupied lands now working for Germany was between six and seven millions.

When this war is won, he stated,—and retreat has never been in the minds of the English—the allies must be ready to bring relief quickly to the countries now occupied by the Germans.

Bishop Conkling of Chicago, in introducing the Archbishop at the luncheon, sponsored by the Church Club, told of the trips of Philander Chase to England to raise funds for spreading the work of the Church in the then wilds of Ohio and Illinois. Indicating the 1,000 guests in the Grand Ball Room of the Palmer House, Bishop Conkling called them the results of that investment.

Present at the luncheon were Bishop Gray of Northern Indiana, Bishop Keeler of Minnesota, Bishop McElwain, Bishop Rhea of Idaho. Communications from Bishop Leonti, Bishop Hobson, Bishop Essex, Bishop Page, and Gov. Greene, welcoming the Archbishop, were read to the guests.

## PRESS CONFERENCE

The Archbishop, who was Bishop Conkling's guest during his Chicago visit, was perfectly at ease with the reporters for the secular press, who questioned him in

the Bishop's office, just preceding the luncheon. Questions ranged from impressions about his trip to Russia [L.C., Nov. 21, 1943], to what he thought about American strikes. He declined to comment on the Montgomery Ward labor situation, saying that he knew too little about it, but that he had noticed the striking picture of a gentleman being escorted from a building by two soldiers. He stated that steps toward entire religious freedom for the Russian people have been taken, and he praised Premier Stalin as a "wise statesman."

Other events in the Archbishop's crowded two days in Chicago included preaching at St. James' Church, where the Rev. Duncan Browne is rector; luncheon with Mr. and Mrs. Joseph T. Ryerson; speaking at a symposium on "Russia and Religion," sponsored by the Chicago Council of American-Soviet Friendship; participating in evensong at St. Luke's, Evanston; speaking at the Sunday Evening Club, at which a pageant written by the Rev. Irwin St. John Tucker of St. Stephen's Church, Chicago, was presented.

The Archbishop left Chicago on May 1st, for a brief trip to Toronto before he returns to England.

## Archbishop's Impressions Of American Cities

By ELIZABETH MCCracken

Through the very great kindness of Bishop Manning, whose guest the Archbishop of York was throughout his visit of a week in New York City, an interview with His Grace was arranged. It was the only interview granted by the Archbishop. At the Church Club dinner, His Grace expressed regret that he had been obliged, because of his full schedule, to refuse the many requests for interviews which reached him through many channels. The interview was not long, but it was interesting.

In reply to a question as to what he thought of the Cathedral of St. John the Divine, the Archbishop said with enthusiasm that he regarded the Cathedral as magnificent. "The singing was lovely, full of reverence and very beautiful. The vast crowds at both the services on Sunday were most impressive. I have never preached to so large a congregation as that in the Cathedral on Sunday evening."

A question was asked as to whether His Grace had seen any of the slum-clearance or housing projects in the course of his visit. His great interest in such matters in England is well-known and his work in behalf of people living in poor houses. He replied: "I saw some housing near Washington, out in the country, and also some new houses built to replace slums. It was all very good, I thought."

The mention of Washington led to the question as to how he had been impressed by the city and the Washington Cathedral. "The Cathedral is very fine," the Archbishop said. "I thought Washington charming. There were lovely spring flowers in blossom—magnolias and cherries. I went to Mount Vernon and was much impressed. After that, I went to Williams-



urg and then to Philadelphia. I only wish that I might have had a longer time to see the core of all these interesting and historic places."

Questions asked by the Archbishop about the General Theological Seminary, which he was to visit later in the day, and about the number and requirements of seminaries in America, suggested a question as to the methods of training ordinands in England. His Grace said as to that: "We are revising our methods. There is a committee of which the Bishop of Durham is chairman, which has the work in hand."

As to deaconesses, the Archbishop said that there were not very many deaconesses in England at the present time, adding: "But their work is effectual."

In this connection, the Archbishop inquired as to the garb worn by American deaconesses and appeared to be interested in a description of it and in the fact that most women feel that it is fitting that deaconesses should wear the garb, just as they like the clergy to wear clericals. He was interested also to hear that of the 100 American deaconesses all are actively at work except those who have retired by reason of age, and that some of these still do some work.

The Archbishop was as quick to ask questions as to answer them. Central Park interested him, and he inquired as to its extent and as to whether the Lake was about the size as the Serpentine in Hyde Park, London. Central Park was in its first spring glory during the Archbishop's visit, and he displayed great pleasure in its flowering trees and in the birds that he saw, some of them not native to England. His Grace had desired to see a dogwood tree in blossom, but the season was not sufficiently far advanced for that, even in Virginia. A mocking bird he had seen and heard.

His Grace spoke of the cordiality shown him, saying that he would never forget it and that it made him wish that he had been able to visit America earlier. He was deeply moved by the love for England shown by so many persons whom he had met, and by their sense of genuine kinship with the British people.

## LAYMEN'S WORK

### New York Meeting of Committee

The Presiding Bishop told his committee on Laymen's Work at its meeting in New York, April 21st, that he is "delighted with the progress in the extension of interest in the work of our committee and the responses it has met with in different parts of the country. To get laymen together and get them to feel their responsibility as individuals and as corporate members of the Church is of tremendous importance."

Bishop Tucker remarked, "It is the men who are recognized by their fellow-men as being competent, useful people that we must try to get back of the work of the Church. God expects a great deal of the Episcopal Church because so many privileges have been handed us."

"One thing I want to say is that if the program for laymen's work is to amount

to anything it must be a program not made by me nor National Council, but it must be a program that the laymen themselves originate. That is one reason why I have kept this a Laymen's Committee."

The committee heard reports of a successful conference at Greenfield, Mass., of encouraging beginnings in the diocese of Albany; of far-reaching work in the Fourth Province; encouraging results in the Fifth and Sixth Provinces, and from the Seventh Province, "A most inspiring laymen's meeting at Oklahoma City, and other dioceses moving ahead well," and similar reports from the Province of the Pacific.

The committee heard reports of co-operation by the Brotherhood of St. Andrew, the Laymen's League, and the Church Clubs. The Forward in Service Plan of Action for 1944-45 was presented and discussed.

Dr. Almon R. Pepper of the National Council's Division of Christian Social Relations presented the challenge of the returning service personnel to the Church. He and the Rev. Wilburn C. Campbell, executive director of the Committee on Laymen's Work, will attend a conference in Baltimore on May 18th and 19th, to study this question, with leaders of other religious bodies. The committee expressed its desire to cooperate with the National Council by encouraging the men of the Church to participate in the programs of their local parishes for returning service men and women.

Plans were discussed for holding provincial conferences for all diocesan key-men beginning the week end after Labor Day. A conference has already been set up for the Fourth Province, and it will be held in Birmingham, Ala., May 23d and 24th.

The committee authorized publication of several items of literature—"Mobilizing the Men," "Starting a Men's Organization in Your Parish," "A Lay Reader's Manual," etc.

The Advent Corporate Communion of the Men of the Church will be promoted again this year.

## RADIO

### Special Broadcast to Honor

#### Religious Book Week

Outstanding religious books of the year will be discussed in an interfaith broadcast over the NBC network Saturday, May 6th (2:00-2:15 P.M., EWT) in honor of Religious Book Week, May 7th to 14th, sponsored by the National Conference of Christians and Jews.

## YOUTH WORK

### National Commission's

#### Annual Meeting

Deep concern about the plight of their fellow Churchmen serving in Civilian Public Service Camps was expressed by the National Youth Commission of the Episcopal Church at its annual meeting

April 21st to 24th at the DeKoven Foundation, Racine, Wis. This concern, which first found expression in a formal resolution calling upon the Church's youth to take part in the current effort to aid Church boys in Civilian Public Service Camps, was given tangible expression in the designation of the offering received at the final service of the meeting. This offering amounted to more than \$96.

This meeting, the fifth since the organization of the National Youth Commission, brought together representative young people and their adult leaders from every part of the United States. The members of whom all were present included two young people and one adult from each province, three members at large including two Negroes and one Indian, a representative of college work, two representatives of the Council of Youth Organizations and members of the National Council's Division of Youth, Bishop Carpenter of Alabama, chairman, being present throughout the meeting. The Commission, according to action taken at this meeting, will be enlarged to include three young people from each province and four members at large, the additional member at large to be a representative of another minority group in the United States, perhaps Oriental.

The major events selected by the Commission for inclusion in the calendar of the United Movement of the Church's Youth for emphasis September, 1944, to September, 1945, are Youth Sunday and the presentation of the Youth Offering on October 15th; Youth Week, January 28th to February 4th; and Whitsunday Parish Communion.

### YOUTH SUNDAY

The selection of October 15th as Youth Sunday is evidence of the desire of Church young people to cooperate with their fellow Churchmen around the world, October 15th being the date of Youth Sunday in the Dominion of Canada. Another evidence of this desire to cooperate is the inclusion of Youth Week observances in the calendar. Youth Week sponsored by the United Christian Youth Movement gives Episcopal young people an opportunity to cooperate with youth of other communions. The Commission recommends that the offering presented on Youth Sunday be used, "for the spiritual and material aid to prisoners of war regardless of race, creed, or nationality and to be administered through the Presiding Bishop's Fund through the established manner."

In addition to these three events the Commission drew up a suggested program for all the year, which will be made available in printed form to all youth groups.

Early in the session the Rev. John E. Hines, rector of Christ Church, Houston, Tex., and a member of the National Council, spoke to the Commission on some of the important issues facing Christian young people today. These he enumerated as the rediscovery of worship, the redemption of home life, the championing of the rights of racial minorities in America, Church unity, and international Christianity. In speaking of this last, Mr. Hines said, "Of all the issues which have been presented thus far, this one (international



Christianity) is more fundamental, more important than them all. For this is the primary emphasis of the Christ way of life—and without it, the Christian religion becomes unchristian."

Greetings from the Primate of all Canada, Archbishop Derwyn I. Owen, to the young people of America were delivered to the Commission by the Rev. Clinton D. Cross, chaplain of the Anglican Young People's Association of Canada, who with the president of that Association, Gordon Elliott, was present throughout the session.

At the closing session the Commission reelected Miss Helene Schnurbuch of Wakefield, Mass., as chairman, and elected Miss Betty Street of Oxford, Ohio, secretary.

## FIELD PROGRAM

### Rev. James W. P. Carman: First Field Representative

By ELIZABETH McCracken

The announcement of the appointment of the first field representative of the National Council under the new plan gave rise immediately to questions as to what his past experiences had been, what he would do, and how and where he would do it. The appointment is so important that such queries were natural and in order. It seemed desirable to seek answers and to record them in some detail. Through the coöperation of the Department of Promotion, this was made possible.

Fr. Carman was born in 1903. He is a graduate of Carleton College and of Seabury Divinity School. He was ordained priest in 1929 and served at St. Luke's Church, Denver, Colo., from 1930 to 1934. He then accepted the rectorship of the Church of the Ascension, Pueblo, Colo., from which he comes to the National Council. In these ten years, the parish has grown from 270 to 600 communicants, and the Church school, which had only a few pupils when Fr. Carman came to the parish, now has an enrolment of 200. The laymen's work has become strong, many men being on call for service. All the customary parochial organizations are flourishing. A debt has been paid and a new parish house built and paid for. As a parish priest, Fr. Carman is effectual in personal ministrations as well as in work with groups.

He has other valuable experience. The diocese of Colorado has appointed him or elected him to many important positions: trustee of the diocese, member of the Board of Examining Chaplains, chairman of Forward-in-Service, dean of the Southern Deanery, member of the Department of Christian Social Relations, executive secretary of the diocesan Army and Navy Commission, and an active member of the committees of several summer camps and conferences. He has also been a deputy to two meetings of the General Convention. Fr. Carman has been active in the community also. He has been on the Budget Committee and the executive

committee of the Community Chest, and a member of the boards of directors of several social service agencies.

All this constitutes rich experience of the very kind required for the work Fr. Carman will do for the National Council. What will he do? He will present every type of work done through the National Council to the field in which he will live and work. In coöperation with Forward-in-Service, he will bring the programs of every division and department of the Council to every parish and mission of the Church, in that field.

How will he do it? The plans include conferences, personal interviews with leaders, and special help. It will be remembered that there are to be eight field representatives, one for each province. Fr. Carman has been chosen for the third province. This province has been selected



FR. CARMAN: First field worker under Council's new plan.

as the first to which to send a representative under the new plan because it has within its borders almost every sort of work done by the Church in America. Industrial areas are found in the dioceses of Bethlehem, Pittsburgh, and Harrisburg; rural work and work among Negroes are found in the three dioceses in the state of Virginia, which are in the third province; cities are represented by Washington, Baltimore, and Philadelphia, with their special urban problems. Delaware, Erie, and Easton have still other types of work. Living and working in the third province, Fr. Carman will become familiar with practically every kind of activity of the Church.

Naturally, it would not be possible for Fr. Carman, or any field representative, to visit every parish and mission and meet every priest and other worker. The plan is quite different. All the field representatives will work through the diocesan departments. The first step will be to obtain the approval and consent of the bishop. Then, each department of each diocese will be approached, with offers of assistance. An effort will be made to strengthen

weak diocesan departments through conferences with the departments and divisions of the National Council. But aid to parishes and missions will come not from the National Council nor the field representative but directly from the diocesan departments. Gradually, every parish and mission will take its full part in the work of the whole Church.

So to present the various programs of the Church to parishes and missions as to arouse their interest and their determination to use those programs is a great responsibility. To do this requires a man of wide experience and special personal gifts in each and every one of the eight provinces. In order to use those programs they must be adapted to local conditions. Only the local diocesan departments can adequately help their own clergy to do this. But the diocesan departments need help themselves before they can do this important work. The office of the field representatives will be to provide this help. Fr. Carman is the first of this new field staff. The National Council hopes to find seven others with similar successful experience in parish and diocesan work and in community leadership.

### BIRMINGHAM CONFERENCE

Churchpeople in other sections of the country will await with interest their turn for a provincial conference on this vital matter. The first such conference is to be held in Birmingham, Ala. (in the fourth province), May 23d and 24th. This will be a joint conference with Forward-in-Service. All the bishops of the province, the chairmen of every diocesan department in this province will be present, with the heads of all the departments and divisions of the National Council. There will be a general opening meeting. Then, the conference will separate into groups made up of the several departments. They will have a full day together, talking things over and planning.

The purpose of this provincial conference is to have each diocese, while at the conference, plan for the coming year. The bishops and chairmen will go home and see that each parish gets the details. An effort will be made to express the Forward-in-Service program in every department of every diocese in the province. The Birmingham conference, it is expected, will furnish guidance for planning for the other conferences in the other provinces later on.

Fr. Carman will be present at the Birmingham conference and take a listener's part in its sessions. The conference is primarily to help the fourth province and the National Council to work out mutual problems. In the future, the field representatives will hold such conferences as part of their special work. The whole of the National Council will always coöperate. Always plans will be made jointly with Forward-in-Service and the Council and with the province.

It is expected that Fr. Carman will spend the summer in New York, in close touch with the National Council. He will work with every department and division. In the autumn, he will begin his important work in the third province.



## WEST INDIES

### New Bishop of British Honduras

The Archbishop and bishops of the province of the West Indies have chosen the Very Rev. William James Hushes, dean of British Guiana, to succeed the Most Rev. W. A. Dunn as Bishop of British Honduras. The retired Archbishop resigned a year ago, having served as Bishop of British Honduras for 26 years. He is now living at Bergerville, Placencia, British Honduras.

## CANADA

### Church Must Assert Itself in Politics—Montreal Report

"The Church must assert itself in politics, industry, and commerce, because these realms of life are so seriously interfering in the Church's task of evangelizing men and women," states the report of the Social Service Committee of the Synod of the Montreal Diocese, submitted at the opening of the annual Synod meeting, Montreal, Que.

"As champions of a new social order," the report reads, "we may be called subversive. To the Christian this charge will carry no shame. For there is nothing more subversive in a world of personal and social sin than the Gospel of Jesus Christ and the revolutionary fellowship which agitates for the Kingdom of God."

"We therefore beg to submit the following motion: That since neither politics, nor industry, nor commerce lie outside the borders of the Kingdom of God, it is an outstanding and pressing duty of the Church to convince its members of the necessity of instituting nothing less than a fundamental change in the spirit and working of our economic life."

"In view of the current misuse of the word 'Christian' as a cover for un-Christian practices, we also submit:

"That this Synod strongly condemn the use of the name 'Christian' in hotel and other advertisements as a screen for pagan, commercialized anti-Semitism such use being contrary to the spirit of Christ and the universal message of the Gospel."

Bishop Dixon, who presided, reported in general terms on the progress of the diocese during first year of his episcopate.

In dealing with the immigration problem the social service committee recommended "that a standing committee appointed by the bishop be established to study and recommend to the Synod ways and means to see that immigrants to Canada are not dumped, as heretofore, into the country but rather guided into the ways of becoming true citizens of Canada professing and practicing a just social order."

The committee recommended also that the government be urged to establish adequate facilities for regular examination of all children in rural and urban district to detect mental deficiencies as early as possible, and provision of special educational

facilities for these defective and retarded children.

The committee also urged the creation of more juvenile courts, provision of psychotherapy in all reform schools, and the creation of a joint Roman Catholic and Protestant committee for the purpose of recommending suitable candidates for the post of juvenile court judges.

Noting that the Mosaic law forbade the taking of interest on loans from one Israelite to another, a majority report of a special committee on interest on capital recommended that the Church condemn the taking of interest from debtors in genuine need, and called upon the Church to make this attitude more widely known.

A minority report, however, submitted that the system of financial capital and interest "tends to fall under the Christian condemnation of usury, for . . . production should be for use and not primarily for monetary profit."

The Committee on Industry and Housing recommended that the Synod ask the Federal government for an early announcement in detail of its plans to maintain full employment after the war.

### New Metropolitan

Bishop Carrington of Quebec was elected Metropolitan of the ecclesiastical province of [Eastern] Canada, April 23d. He succeeds the late Archbishop Hackenley of Nova Scotia.

### Consider Amalgamation of Newfoundland with Canada

Possibility of amalgamating the Anglican diocese of Newfoundland with the ecclesiastical province of Canada is the important matter to be considered at a one-day conference of the provincial House of Bishops and Bishop Abraham of Newfoundland, to be held at Halifax, Nova Scotia, on May 29th. Announcement of the conference was made at the synod office in Halifax by the Ven. A. W. Watson, clerical secretary of the Nova Scotia Diocesan Synod.

The diocese of Newfoundland is now attached to the Anglican province of Canterbury, but the feeling has grown in recent years that it would make for more efficient administration if it were attached to the province of Canada. Canterbury already has paved the way, said Archdeacon Watson, for such amalgamations among semi-independent dioceses by passing a resolution urging them to link themselves with geographically contiguous provinces.

This realignment of outpost dioceses might lead to the affiliation of a diocese like Bermuda with a province of the Episcopal Church in the United States, Archdeacon Watson added.

After the proposed amalgamation has been considered by the bishops in Halifax, it will be referred to the Synod of Newfoundland and later might be considered by the General Synod of the Church of England in Canada.

With reference to this mooted affiliation, Dr. A. Stanley Walker, president of

King's College, has made the interesting comment that if the move were carried to completion it would bring a return, in part, of the situation which existed under the Rt. Rev. Charles Inglis, first Bishop of Nova Scotia. When that sturdy Loyalist came to Halifax from New York in 1788, he had not only the present province of Nova Scotia under his care, but also Upper Canada (now the dioceses of Montreal and Quebec), New Brunswick, Bermuda—and Newfoundland to boot!

"We have records that Bishop Inglis made visitations in Upper Canada, but I don't think he ever reached either Bermuda or Newfoundland," Dr. Walker said.

## RUSSIA

### Russian Theological Institute's Curriculum Announced

An extensive curriculum for the training of Orthodox priests in Russia has been prepared for the new Orthodox Theological Institute to be opened in Moscow shortly, according to an article in the information bulletin of the Soviet Embassy in Washington, D. C., written by Archbishop Grigori of Saratov and Stalin-grad. Opening of the Institute will mark the reestablishment of the theological schools for the first time since 1917.

In accordance with plans approved by the Holy Synod of the Russian Orthodox Church, the institute will serve as a school of higher theological education. In addition, theological-pastorate schools of a secondary type will be set up in the various Orthodox bishoprics.

The combined period of secondary and higher training will be five years instead of six or seven, as previously. Reduction in the training period will be compensated, however, Archbishop Grigori states, by the mental maturity of the students, who must be 18 or over, and by concentration on theological rather than non-theological sciences.

Courses of study in the institute will embrace Old and New Testaments; history of the Christian Church, ecumenical and Russian; hagiology; history of Russian religious thought; introduction to the sphere of theological sciences; dogmatic, moral, comparative and pastoral theology; history of religion, with Christian apologetics; history and analysis of Russian sectarianism and of the *Raskol* (schism).

Also included will be: the canonical code and the constitution of the USSR; liturgy, including history of Christian art; Church preaching and teaching the truths of religious beliefs; Christian hymnology; reading of theological books in the ancient Slavonic Church language; Church singing; reading of the Greek text of the Holy Scriptures and of the works of the holy fathers of the Church in the Greek and Latin languages; reading of selected passages from the Bible in the Hebrew language; and reading of foreign theological, apologetic and polemical literature (Roman, Protestant, and Anglican).



## JAPANESE-AMERICANS

### Church Leaders Endorse Hostel Opposed by Residents

Endorsed by Church leaders and groups and protested by residents of the neighborhood, a hostel for the relocation of Japanese-American evacuees is scheduled to open in Brooklyn, N. Y., May 10th, sponsored jointly by the Church of the Brethren and the American Baptist Home Mission Society.

Among the many who came to the defense of the project was Bishop De Wolfe of Long Island, who declared that the public should be fair to all racial and national groups in this country, regardless of the racial and national hatreds caused by the war. Referring to the evacuees, he said, "These innocent men and women are being made the victims of wartime hysteria."

The complaint of residents has been forwarded to Dillon S. Meyer, director of the War Relocation Authority, at Washington, D. C. Dr. Mary Hayes, in charge of the New York office of the WRA, said that establishment of a hostel in Brooklyn is a private endeavor and that the authority is powerless either to start it or stop it.

### Religious Groups Denounce Mayor's Opposition to Relocating

Opposition by Mayor La Guardia and others to the relocation of Japanese-American evacuees in New York City is sharply denounced in statements issued by religious groups, among them the Federal Council of Churches, the Home Missions Council of North America, the Fellowship of Reconciliation, the New York Federation of Churches, the Protestant Council of New York, and the Brooklyn Church and Mission Federation.

George E. Rundquist, executive secretary of the Committee on Resettlement of Japanese-Americans, sponsored jointly by the Federal Council and the Home Missions Council, confessed that the complaints "caught us entirely by surprise and are extremely disturbing and embarrassing."

"I was certain," he said in a statement on which the Protestant Council of New York collaborated, "that New York, with its tradition of tolerance and its cosmopolitan population, perhaps more than any other city in the United States, would surely offer hospitality to these innocent victims of war."

Mr. Rundquist revealed that his committee has been assisting the War Relocation Authority in its program of resettlement of the evacuees for the past 17 months and has had experience in more than 30 communities where some 15,000 people have been relocated.

"Although some citizens in these communities have had misgivings concerning the coming of the evacuees," he said, "it is worth noting that there have been no public disturbances of any consequence. On the contrary, there has been general

appreciation for the contribution which they have made, both to industry and agriculture, and to the life of the communities to which they have gone."

The Rev. Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation, said that complainants are not taking into consideration "the fact that these people are loyal Americans. They have been thoroughly investigated by the Department of Justice, the War Department, and the Navy Department, and these agencies should be qualified to decide the fitness of individual Japanese-Americans to live in our community."

The controversy is the outgrowth of plans to open a hostel for Japanese-American evacuees, sponsored jointly by the Church of the Brethren and the American Baptist Home Mission Society, in residential Brooklyn Heights. The opening, originally set for May 10th, will depend on the outcome of negotiations for a building to house the hostel.

## ARMED FORCES

### Brotherhood's Executive Secretary Joins the Navy

The Brotherhood of St. Andrew announces the enlistment of its executive secretary and editor of *Saint Andrew's Cross*. Lt. (jg) Harrison Fiddesof recently volunteered and is now on active duty with the U. S. Navy. During the last four years he has been a member of the leadership group of this 60 year old men's organization of the Church. He is a communicant at St. Alban's in Washington and in the past has been director of the Brotherhood chapter in this parish. He was a member of the Youth Commission of the National Church and was in close contact with Forward in Service, the Presiding Bishop's Committee on Laymen's Work, and the Army and Navy Commission. He was also a member of Justice Roberts' Nominating Committee, which recommended several priests of the Church to the convention which elected Angus Dun Bishop of Washington.

The Episcopal Canteen at the Church of the Epiphany in downtown Washington was started by Lt. Fiddesof and several of his associates and is now being copied in other cities because of its continued effectiveness.

The Brotherhood also announces that the National offices have been moved from 1010 Vermont Avenue, N.W., Washington, D. C., to 105 West Monument Street, Baltimore 1, Md., headquarters for the Episcopal Church in the diocese. Bishop Powell has been hospitable in inviting the Brotherhood to come to the Church headquarters in the diocese of Maryland.

### The Godfather Committee

Members of the Men's Club of Christ Church, Savannah, Ga., have been enlisted in a group known as the Godfather Committee to keep in touch with members of the parish now in the armed forces. Under

the plan, each member of the committee has the name and address of a member of Christ Church who is in the service. It is the duty of the godfather to attend one celebration of the Holy Communion each month for the man in the service, to pray for him, to write him a letter each month and to promise to assist him in readjusting himself to civilian life and in obtaining employment when he returns.

There is a similar plan at St. Paul Church, Savannah, whereby men and women, known as Spiritual Companions, have each been assigned a man in the service. The Spiritual Companion will represent him at the altar every Tuesday morning, will pray for him by name, and will write him of parish life and activity.

### Prayer Book for Orthodox Servicemen to Be Available

An Orthodox prayer book in English for servicemen is on the press and will be available soon. It can be ordered from the Greek Theological School, Pomfret Center, Conn. The Rev. Vasile Hategan of St. Dumitru Rumanian Church, New York City, is in charge of the arrangements.

In the meantime the Greek and Russian Churches have both prepared leaflets giving the prayers of the liturgy and private devotions in Greek and Slavonic, respectively, with English in parallel columns. These are usually distributed through their parishes, but the Greek leaflet can also be obtained from Archbishop Athenagoras at the Greek Archdiocese, 10 East 79th St., New York City, and the Russian one from the Very Rev. Joseph Dzvonzhik, Metropolitan Council, 59 East Second St., New York City. The Russians also have a somewhat fuller prayer book in pocket size edited by Bishop Benjamin of Pittsburgh, which may be obtained for 85 cents.

## HOME FRONT

### St. Andrew's, Tampa, Does Notable War Work

Several members of St. Andrew's Parish, Tampa, Fla., who were rejected for military service are volunteers in the Port Security Force, serving 12 hours a week without pay in the Coast Guard, guarding ships in port. Their rector, the Rev. Martin Bram, is a seaman first class in this force, lecturing, and doing guard duty also in time of emergency.

St. Andrew's joins with some other Tampa churches in maintaining a service center building which is used by over 10,000 men a month. Each Friday this parish has charge of the center, supplying hostesses and refreshments and assisting the men in other ways. St. Andrew's furnished two Day Rooms and half the furniture for a third room at Drew Field, and a Ready Room at MacDill Field. Arrangement has been made for Communion services to be held at MacDill Field, where there is no Episcopal chaplain.



# A Paratrooper's Prayer

By the Rev. George B. Wood

Captain in the Paratroopers

THERE should be a great revival of religion among the first-graders after the war is over, for daily we are reading evidence from the battlefield, psychologically supported by the home front, substantiation of the belief that God is a fawning Father, who will not deny His children their slightest whim. If the boys in my outfit could believe that to be true they would use their latest slang, "That's a flick." There's only one thing they would ask God, and we would all be home within a month. Under existing conditions Walter Disney's imagination could not be more fantastic.

And yet Chaplain Taggart in his book, *My Fighting Congregation*, among other tales of a similar nature, tells how prayer kept two ships from colliding in the sea. That strikes me as primitive religion. And when Fr. Hay in *THE LIVING CHURCH* boils it all down to this: "Can an American prayer turn aside a German bullet? And if it can." That simplifies the whole issue, but a thinking doctor, who is a God-fearing man, reacted this way, "Why, that's prostituting the grandest thing in religion to the level of the wonder-maker."

But I, who have faced the German bullets, find the situation far more complex. There is so much involved, and it all begins theologically with the question of the immanence of God. God certainly is in the world, but He is in the world in spirit. He operates through the natural law He has established in the world, and then in the spiritual realm He urges and empowers man to use those laws for their divinely ordained purpose, the good of man. When man goes to war, the divinely ordained purpose for many of God's laws has been suspended for a period of time. They are used for a different purpose from that for which they were established. But God's natural laws continue to operate! The destination of the German bullet depends upon the accuracy with which it is fired, the distance it must go, the laws of gravity and deflection, and the curvature of the earth. I am sure prayer can have nothing to do with these things, which relate to the experience and knowledge of the German soldier as well as to God's immutable natural laws. Prayer could change the heart of the German or the German nation, and then no German bullets would be fired.

## GOD'S WILL

"What about the will of God?" someone asks. "Do not we meet death by the will of God?" God wills eternal salvation for all men, but He also willed man a free will, by which man can deny the will of God for himself. God certainly does not will war. That is the result of man's own unregenerate will, so death in war can hardly be ascribed to the will of God, or life either, it is the result of the will of man. Both the good and the bad meet death in war, both those who pray and those who do not; war is no respecter of persons. But

Almighty God, Our Heavenly Father; Who art above us and beneath us, within us and around us; Drive from the minds of our paratroops any fear of the space in which Thou art ever present. Give them confidence in the strength of Thine Everlasting arms to uphold them. Endue them with clean minds and pure hearts that they may participate worthily in the victory which this nation must achieve in Thy name and through Thy will. Make them hardy soldiers of our country as well as of Thy Son, Our Saviour, Jesus Christ. Amen.

this is our saving faith, the good man, the praying man, who dies because of the folly of man, is welcomed Home by God the Father. Therefore, the Christian has no fear in combat, will gladly meet death, or face longer life, and I cannot help adding, if it be God's will. For in the final analysis it is all by the will of God.

This I consider to be adult thinking, honest facing of the fact of war. There is no defeatism, no fatalism in it, and it prevents the condemnation of God for the sins of man. It places the responsibility where it belongs. There is nothing quite analogous in human life to war; it is a phenomenon of its own. In an overt and determined act whole nations rise up to oppose the will of God. During the accomplishment of the act, which demands a long period of time, there can be no genuine national repentance, for there is no national intention of amendment of life for the duration. There may be contrition for and confession of the various national sins of omission and commission, which found their culmination in this supreme act of human sinfulness, but there can be no immediate national desire for amendment of life, for that would hinder the war effort. When society as a whole sins, it must be treated in a different light from that of the individual. For the period of the sin of war the will of God has ceased to function in certain spheres of human conduct, and that by the decree of the will of man, "for the duration and six months thereafter."

Now I pray God for my safety, if it be His will, and I have thanked Him that He has brought me through safely. But it has not been an imploring prayer, and the emphasis has not been on physical safety. I have prayed often and hard for courage, spiritual strength, confidence, and faith to perform whatever tasks I am called upon to do, and those prayers have been answered as they always will be answered, and for their answers I have given hearty thanks.

My men are in the most dangerous branch of the armed services, but I want them to be men in prayer as well as in

combat. I was in jump training when I wrote the "Paratrooper's Prayer" for them, and many a man who never goes to church uses it. It is a prayer for courage and confidence, and for that moral character without which we will lose our souls though we win the world. There is in the prayer no avoiding the issue of the danger in which we are involved; there is no minimizing of it; there is an acceptance of it. We who landed by parachute in Sicily and Italy know that this is real prayer, that it works, that it pays dividends (if you wish to be pragmatic and business-like about your religion), that it is a wonderful and glorious experience. There was no fear when I wandered about enemy territory for 12 hours with only two companions; there was no fear when I slept like a baby in a trench with mortar shells dropping within 50 feet; there was no fear when I went 200 yards beyond our front lines during a lull in the battle to get the body of a dead officer; yes, my prayers had been answered.

## VIRTUES

War would be an easy affair if we could pray away the bullets, but we would be the losers. It is in facing the bullets undaunted that are developed the virtues of courage, fortitude, endurance, bravery, the only fine things in war. When I first left home as a boy of 12 my mother gave me these words of Phillips Brooks, which I have never forgotten, and treasure today more than ever:

"Do not pray for easy lives;  
Pray to be stronger men.  
Do not pray for tasks equal to your powers;  
Pray for powers equal to your tasks.  
Then the doing of your work shall be no miracle.  
But you shall be a miracle."

Yes, I believe I am coming back, and just as intensely as when my wife and I first talked about it, but not in the same naïve manner. Psychologically it is vastly important that every soldier believe that of himself, for otherwise he would be a fearful cringing soldier as he faced the enemy. Yes, I am confident that it is God's will that we should continue life together, that together we should raise our family, that together we should work for the salvation of souls for years to come in His Holy Catholic Church, but I am not so naïve as to think that it is impossible for the will of man to foil the will of God. But this I do know, God is caring for me and my family, and He has willed us all eternal life together, which has already begun here on earth, may continue here for many years, and will go on forever in the world to come.

"God so loved the world"; love is the eternal spiritual fact for which there is no death. I have no fear of the next combat action, for I know that I shall return home, whether it be my home in Austin, Minn., or my home in Heaven.



## The April National Council Meeting

IT IS sometimes necessary, after a meeting of the National Council, to weigh carefully the various actions taken in order to decide which is the most newsworthy. That is not the case in connection with the April meeting. Two things were done of really momentous consequence: the steps taken toward assisting the Church in China to create an organization similar to the National Council of the American Church, and the endorsement of the establishment of a second St. John's University in Free China by the Alumni of St. John's, Shanghai. As the Presiding Bishop said, the action in respect to the Chung Hua Sheng Kung Hui means that, in the future, the American Church will deal with the whole work in China, and that the old way will gradually give place to the new, when the National Council of China will act, and not the National Council of the Church, in America, to determine the course of events in the Church in China.

The initiative for this advance came, properly, from the Church in China, and the proposal received the whole-hearted approval of General Convention. There are two reasons why the steps so far taken by the national Council appear hesitant in comparison with the General Convention resolution. First, the disruption of Chinese life caused by the Japanese occupation of large and important areas makes it impossible for the Chinese Church to function normally; communications between occupied China and free China are difficult and perilous. Second, the American Church must act in concert with the English and Canadian Churches, which also have large responsibilities in China, in any matter such as this. Until the new set-up is ready to function effectively, the old cannot be completely abandoned.

Bishop Tucker sounded a warning when he went on to say that the new autonomy will mean also a new educational campaign in America. Chinese missions were always dear to Americans, and China has become even more the object of warm allegiance since the war. Probably no missionaries are more beloved of American Church people than the missionaries to China. All this devoted loyalty must be directed in future to

the actual work in China. It is doubtful if another American will ever be elected bishop of a Chinese see. The difficult part of the problem will be that Americans will not know the future missionaries. The work, without regard to the workers must become the object. We have faith to believe that this will come to pass. Great help will be given to this good end by the American missionaries who have returned home and by the Chinese who are already known here—like Bishop Tsu who has the warm affection and admiration of the whole American Church.

The second St. John's University is signally important for another reason. Those in closest touch are convinced that the future of the Church's educational work in China depends upon this move. The second St. John's will work in coöperation with other Christian colleges and schools in Free China. When the war is ended, it will join with the older St. John's. It is interesting in the extreme that the alumni of St. John's, who have initiated this project, would not even consider naming it anything else than St. John's—a second St. John's, where young men in free China may receive that higher education now denied to them by the Japanese occupation of Shanghai.

Several of the missionaries who have returned from China have been much disturbed by the rumors circulated throughout China that St. John's at Shanghai is controlled by the Japanese at the present time. They are certain that these rumors are false, but it is possible that some persons may believe them and that harm will thereby be done to the prestige of the university, which is carrying the torch of learning almost unaided under the most adverse conditions imaginable. These missionaries heard with satisfaction of the approval given to the founders of the second St. John's; they felt that this would be effectual in discounting the rumors. The alumni engaged in the project are among the most influential, rich, and generous men in China, a number of them being in the government.

THE appointment of a Committee on Projects and Appeals was another important action of the National Council though, it need hardly be said, not comparable with the two matters just cited. In the daily routine of the Council numerous requests come in for approval and financial help in carrying out many and various projects. The Council often has no previous knowledge of a detailed sort as to the situation. Time must be taken to make further inquiries before any action can be taken. This new committee will now receive all such appeals and plans and study them before submitting them to the Council, should they be so large that they must be submitted.

A reason for welcoming such a committee is not that fewer appeals will win favorable response, but quite the contrary. Too often, at meetings of the National Council missionary bishops made appeals for projects in their fields and failed to put their cases fully or clearly. The reason for this lack was the very simple one that those bishops took it for granted that every member of the Council was thoroughly familiar with all the factors in the problem, knew the actual place where a church or a school was desired, and could see the whole situation just as it was seen by the bishops themselves. Seldom can

### The Epistle

*Fifth Sunday after Easter*

*May 14th*

“FORGET what manner of man he was.” There is much about self we would like to forget—selfishness, anger, dishonesty, harshness, all our sins of omission and commission. But at times we ought to look back, for renewal of courage when we see progress made, for strengthening when we see need for greater effort, for reassurance when we see what might have been possible had we grown only in natural ways without spiritual graces. We must look to see where faults are to be remedied, where sloth can be changed to energy, where ignorance can be turned into practical knowledge. But we must do so much more than look back. The backward look must be brief, but we will do well to remember what we saw. We must look forward in courage and confidence, learning from mistakes, and gaining in the knowledge and love of God.



is be the case. It is necessary to lay the whole matter of any request before those who have the responsibility for granting it. However, we must confess to concern at the fact that the committee is entirely made up of National Council secretaries. In other words, it is not a committee of the National Council, but of the Council's employees. They are able and consecrated men, with much knowledge and experience. The same could, however, be said of the missionary bishops themselves without admitting that a committee of missionary bishops should have the same powers and duties. Should not the power of the purse remain in the hands of the Church's elected representatives?

The appointment of the first of the field representatives who will work in the eight Provinces under the direction of the Department of Promotion but for the National Council as a whole, was another action of importance. The fact that the representative is a priest of wide and successful experience in parish, diocese, and province, and that it is planned to choose either such men for the seven other appointments, encourages all who have been informed of this step and this policy. Of special interest also is the plan of the Council for working jointly with Forward in Service in the field activities. But most interesting of all is the decision that the field representatives shall not represent the Department of Promotion nor any other department, but the National Council, including all its departments and divisions. The parishes throughout the land will thus have made available, and that by means of their own diocesan departments, the resources of the entire Council.

## Afterthoughts

LIVY the office cat came to us in a white heat the other day. "What's the matter?" we asked. "More fan mail?" For answer he placed this letter before the acting-editorial nose:

"Editor in Charge of Livy,  
c/o THE LIVING CHURCH,  
Milwaukee, Wisconsin.

"Dear Editor:

"Perhaps you will be able to bear up under one more letter. I have been very much amused over Livy and St. Audrey and rather startled at his ignorance. If Livy will purchase from your favorite advertiser—Ammidon & Co. of Baltimore, Md.—*The Book of Saints*—a dictionary of saints of the Catholic Church, compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate; and published by Macmillan Co., New York, he will learn all about St. Audrey and any other saint which may come to his attention. Indeed his face must be very red.

"I enjoy 'Afterthoughts' very much and turn to it the first thing. So may we have 'them' in every issue? And do let us hear more about Livy.

"Faithfully,  
"(Mrs.) MARGERY ISABEL DAVIS."

"A very good letter," we said. "Of course, she might have said that our next-to-favorite advertiser, the Morehouse-Gorham Company, could supply the book too. But she likes the column and recommends a good book. I think we need it!" Livy's tail continued to lash back and forth; he still said nothing. "What's the trouble?" we said.

He placed his paw on the first line: "Editor in charge of Livy." "How about it?" asked Livy. "Have you been spreading it around that I need a keeper, or something?"

"Oh, no!" we said hastily. "That's just a figure of speech. Maybe Mrs. Davis is more used to dogs than cats."



Washington, D. C.

DEAR FAMILY: Here is another "favorite poem" of the present war. This one, entitled "Soldier, What Did You See?", is by Don Blanding, and is from *Pilot Bails Out*.\* It comes to me through *Trinity Tidings*, the parish leaflet of Trinity Church, Tulsa, Okla.

### SOLDIER, WHAT DID YOU SEE?

"What did you see, Soldier? What did you see at war?"  
"I saw such glory and horror as I've never seen before.  
I saw men's hearts burned naked in red crucibles of pain.  
I saw such godlike courage as I'll never see again."

"What did you hear, Soldier? What did you hear at war?"

"I heard the prayers on lips of men who had never prayed before.

I heard men tell their very souls, confessing each dark stain.

I heard men speak the sacred things they will not speak again."

"What did you eat, Soldier? What did you eat at war?"

"I ate the sour bread of fear, the acrid salt of gore.

My lips were burned with wine of hate, the scalding drink of Cain.

My tongue has known a bitter taste I would not taste again."

"What did you think, Soldier? What did you think at war?"

"I thought how strange we have not learned from wars that raged before,

Except new ways of killing, new multiples of pain.

Is all the blood that men have shed but blood shed all in vain?"

"What did you learn, Soldier? What did you learn at war?"

"I learned that we must learn sometime what was not learned before,

That victories won on battlefields are victories won in vain

Unless in peace we kill the germs that breed new wars again."

"What did you pray, Soldier? What did you pray at war?"

"I prayed that we might do the things we have not done before;

That we might mobilize for peace . . . nor mobilize in vain,

Lest Christ and man be forced to climb stark Calvary again."

The reader who submits this poem adds: "It has been set to music and sung on several occasions by John Charles Thomas. Recordings and sheet music are also available." I should like to hear it; he is one of my favorite singers.

CLIFFORD P. MOREHOUSE.

\**Pilot Bails Out* by Don Blanding, Copyright 1943. Used by permission of Dodd, Mead and Co., Inc.



# The Parable of the Garden

By the Rev. William R. Moody, D.D.

Rector, Christ Church, Baltimore, Md.

MANY people just now are thinking about their gardens, many more than ever thought about them in time of peace. And some are thinking about them with a hungry gleam in their eye! I strongly suspect that a good many folks, today, are looking with baneful glance upon their flower-beds, wondering if it would not be the part of wisdom to pull up the roses and sow spinach!

But this is not a dissertation upon "Victory Gardens." What I want to call to your attention is that natural and seasonal urge which attacks so many people about this time of year, the urge to think about green and growing things. Now that the springtime is here, and the leaves are beginning to appear on the trees, and the grass is pushing from under its wintry coverlet, those who love their gardens are thinking about them.

Out come the seed-catalogues, with their bright pictures of gorgeous blooms, far more gorgeous in the pictures than they ever seem to be in actuality, and true, *bona fide*, and dyed-in-the-wool garden lovers have been known to pour over the glamorous pages for hours at this season, positively gloating in anticipation!

These are the flower-lovers, but the lovers of vegetable gardens are just as bad about it, although they are not quite so numerous in an ordinary year. They thumb through the pages of the seed books, and gaze lovingly at the pictures of huge green string-beans, or luscious cherry-red tomatoes, not because they are hungry, but because they love to see these things grow.

They love to see the rich, brown earth turned up, and the seed sown, they love to see the tender green shoots come up and grow and spread and strengthen under the magic of the sweet spring air. To them there is music in growing things, and a richness of completion in flower and in fruit that is beyond words to tell. The true garden-lover is always ready to echo those lines of the poet:

"The kiss of the sun for pardon,  
The song of the birds for mirth:  
We are nearer God's heart in a garden  
Than anywhere else on earth!"

## GOD AND GARDENS

That deep-seated feeling of a cleansing kinship with the soil which is in so many of us must be in us for a purpose. Perhaps it is a remembrance of the time when the average man knew far more intimately than we do today the sources of his living. Perhaps there is a deep truth, after all, in the old Bible story of how God Himself planted man's first garden, eastward, in Eden, and perhaps that is why there has been something of His graciousness, and of His power in gardens ever since; and, because God put man in that first of all gardens to dress it, and to keep it, that must be the reason why, everywhere and

always in the world since that day there have been some among men with the remembrance of Eden in them, and with a love of gardens in their hearts.

It is God who makes the gardens grow. It is He who fills them with the potentiality of beauty and of fruitfulness. And He gives to His human children the opportunity and the privilege and the joy of working with Him in that garden, of planning with Him, of seeing what the garden might become, and of working to bring its beauty and its worth to fruit.

It may help us to think about gardens, and to think of them not just as places where flowers grow, nor where men gather vegetables, nor even as pleasant places in which to be under the sun, with the songs of the birds in our ears. I would like for you to think, along with me, of your garden as a parable of the way of God with man.

## COMMUNIST'S PARABLE

In the early days of the Soviet Republic, in Russia, when the great campaign against religion was at its height, some zealous bureaucrat conceived an idea which seemed to him an excellent way to turn the Russian schoolchildren against God. He prepared two plots of ground, side by side, and sowed seed in them. Then he said to the children, "This is your garden; and here, just beside it, is God's garden. We will take care of our garden, and we will let God take care of His, and we will see what the end will be." So the spring passed, and the summer came; and the well-tended garden of the schoolchildren began to bear fruit; but beside it "God's garden" was a poor and wretched tangle of weeds.

The parable was there, to be sure, but to the discerning eye it was not what the Russian teacher had intended. Both gardens were God's, and He had done His work in both of them, but the children of men had done *their* work in only one! No garden belongs to God alone, and none to man alone. Every garden is a partnership between God and man. God furnishes the place for the garden, and the things to grow in it, and the sun and the rain; but to us He grants a not less important part, we must dress the garden, and keep it. We are partners with Him.

The wilderness is God's treasure-house, and the wilderness has beauties of its own, God's wilderness of untouched forests and fields and banks of wild flowers are sometimes surpassingly beautiful; but a wilderness is not a garden. A garden is built around a plan. It has form. It has an aim. It is, at base, a matter of choice, this to stay in, that to go out. The wilderness is a disordered treasure-house, but the garden is an ordered work of art. Out of God's wilderness-treasure-house man draws the materials for this oldest of all the arts.

This is the parable of the garden; the

garden is a picture, a miniature, of all man's life and work, and of God's way with man.

The whole world is a partnership like a garden, God furnishing the materials of life, of art, of achievement, man ever following on, working, building, creating beauty and nobility out of the stuff of God's furnishing, or neglecting, breaking down, destroying the precious things which God has given.

It is a significant thing that man never had a civilization until he had first learned to plant his gardens, and to tend his flocks. Man, in the wilderness, is nothing: it is only when that man begins to see in his imagination a house in that wilderness, and a garden about that house, and a family in it, and the broad, cleared acres bringing forth the crops, and the cattle grazing in the valleys and upon the hillsides, it is only when he sees that vision, and rolls up his sleeves, and takes his axe to make that vision come true . . . it is only then that the man in the wilderness ceases to be nothing, and becomes something, something to be counted on, something that will change the face of the world.

Out of God's wilderness-treasure-house the seer of that vision will draw the cities of the future. Out of his cabin of logs will come the palaces, the cloud-capped towers, the great world itself, with all its activity and its art, its literature and its song, its strength and its power in the story of mankind. God furnishing; man following, dressing, tending, planning, fulfilling, drawing out of the great treasure which God has hidden in every living thing its blossom and its fruit. God and man are partners by divine decree!

But woe to man if he thinks he can work without God! His work will come to nothing, for God is an artist, too, and He has plans which are longer than the plans of men, and stronger. The master-design is His. The world is His garden, into which all our little gardens at the last must fit.

## GOD'S RULES

And I say, woe to the man who breaks God's rules, and wastes God's gifts, and refuses to do the work in the garden that God has set for him to do! Remember those two plots of ground in Russia? God did His work in both of them, but man gave his work in only one, and the wilderness came again, and claimed that untended garden for its own!

That is the judgment of the untended garden, the wilderness returns! That is the judgment which rests upon so many of man's works today!

It may help you to think of your work, whatever it may be, as your garden, for so, in truth, it is. Your work is your garden, and in it you are not just working for yourself, nor by yourself. You have a Partner, a great and masterful Partner,



that work, and His is the master-design. Do not brush this aside without thinking about it. Do not say, "How can God be a partner in my work? How can He be interested in what I am doing?" What you are doing is a part of His world, and the world is His garden. Can anything happen in His garden, and He not be interested in it?

If God is the partner with the man who digs in the earth and sows the seeds and tends the plants, if He is partner with the man who gathers the flowers and the fruit, then why should He not be partner with you in what you are doing, . . . if what you are doing is right and honorable and just? Why should He not be partner with the musician? Why should He not

be partner with the teacher? Why should He not be partner in your factory, in your office; in your home? He is!

If God is partner with you, then what you are doing is not small, although it may seem to you to be. It is as great as His master-design, in which it has its place.

In God's garden there is an infinite variety of flowers and of fruits. There are great trees there which may be seen from far; and there are showy plants which catch the eye at once and hold it; but they are not one whit more important in the grand sweep of the plan than the shy flower that blooms in its corner in the shade. There is a roundness and a completeness in life when it is lived as God

wants it to be, which gives dignity and worth to all.

Look upon your life as your garden. Look upon yourself, in it, as God's partner. Do your share to bring out of everything that He has given you its fullest richness, its finest sweetness, its completest beauty. Everything in your life is filled with latent treasure, untapped loveliness, unexploited joy, . . . and to you God has given the power to set these things free.

All the beauty and sweetness of the rose is locked up in the dry root and the withered stem of today. The true love and labor and understanding of the gardener, as he works together with God, will set them free, in that fair and spacious tomorrow which shall so surely be.

## A Text for Critics

By the Rev. Laird Wingate Snell

"There are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one." I St. John 5:8.

I SUGGEST an interpretation of this passage from the First Epistle of St. John, not as what St. John most probably meant, but as the expression of a principle wholly true, and most important for the faith of Christian and for determining the bases of that faith; and also as possibly the true exegesis and the actual meaning of St. John.

But most briefly the suggested interpretation reads, "There are three that bear witness, the individual experience, the corporate or sacramental experience, and the historical event."

First a word as to this being possibly sound exegesis. For all that the Holy Spirit's activity is conditioned by the community of believers and one receives His witness only as a member of that community, yet He is known and His witness is borne in the inner life of the individual. Therefore, we may rightly hold that the first of the three named witnesses is found in individual experience; even as St. John immediately declares: "He that believeth in the Son of God hath the witness in him."

As for the witness of "water," St. John usually employs the term to mean the water of baptism, and so uses it just previously to mean Jesus' own baptism: "This is He that came by water." But the word could easily be of wider significance when repeated in a more general statement, and mean baptism in general. Used in that sense it could well mean that the second witness to the faith is the sacramental or corporate experience of the Christian community.

Should this so far be the correct exegesis, the third witness, the blood, by logical sequence would be the actuality of the Lord Christ's life in the flesh, culminating in the sacrifice on the Cross.

In explication of the large principle for which I use the text I want to start with two assumptions: first, the assumption that God is really God; and secondly, that God was really incarnate in Jesus Christ.

If God is really God, the universe en-

tire is His handiwork, and as such necessarily an expression of His nature—rational, self-consistent, harmonious, unified. There may, of course, be other expressions of Deity countless in number unknown to man. But since with this universe He has made man to know the universe, and since God is really God, it follows that the universe known or knowable to man will be an expression of Deity progressively through the ages apprehended by man as rational, self-consistent, harmonious, unified.

Our second assumption is that in this rational self-consistent harmonious universe God was actually incarnate in Jesus Christ. Assuming this as true, it follows that the Incarnation stands as the central event, the supreme event, God's great crowning act, in the universal story.

If God be really God and the universe known to man His coherent self-expression and the Incarnation its crowning event, then it follows that the Incarnation was that towards which the whole creation moved. For it this world was made ready; for it life built up its vast and glorious tree of organic forms; for it man was made and was trained and prepared through his long and terrific experience of moral struggle and failure. For it Israel and Greece and Rome were there, providing the requisite spiritual, intellectual, and political background and stage, with the compact world of the Mediterranean Sea made ready from earth's beginnings to be the practicable theater for the tremendous drama.

Then the Christ came, in manner divinely the opposite to all human ideas and imaginings; with heaven so intensely concerned that the veil was lifted which hides heaven from earth, as was inevitable upon the event initiating God's supreme self-expression within His material universe.

And if God were actually incarnate by an act having dates and a local habitation and a name, that act would have a record; not unrelated to other human records as that Life was not unrelated to the stream of human life, but on a different plane, in a true sense transcendent. And the words used of the incarnate Son in the Epistle to the Hebrews literally apply:

"A body didst thou prepare for me. . . . In the roll of the book it is written of me" (Hebrews 5:7).

If God be God and was incarnate in One who came to be the Saviour of the world, then that work would be safely guided on its course and adequately carried forward. Hence St. Paul, a man of surpassing moral intensity and intellectual power and of supreme devotion, to be the great exemplar of salvation through Christ and the supreme exponent and interpreter of its principles. Hence also the Church to be the continuing body of Christ, a social organism divinely created, divinely indwelt, divinely functioning unto the world's salvation.

Now these assumptions that God is God and that He was incarnate in the man Christ Jesus are the fundamentals of the Christian faith. And the assumptions involve the proposition that is the thesis of this paper, namely that critical treatment of the various manifestations of the Christian religion and of its scriptures in particular, if carried on as ordinary historical criticism, is unsound. Yet most Biblical critics seem to proceed upon the theory that to attain "objectivity" they must ignore the vast implications of the Christian faith. We maintain that unless these implications are held as presuppositions of such criticism, and the presuppositions are rendered vital by personal experience, the criticism is necessarily in large measure vitiated.

I have taken words from St. John's First Epistle to express the truth that there is a threefold witness to the Christian faith: individual experience, corporate sacramental experience, and the historical event, "and the three agree in one"; and the ignoring of any one of the witnesses is the ignoring of pertinent evidence to the facts. Nay more, he who does not have the personal experience and share the corporate experience is not a competent critic of the facts.

### I. THE WITNESS OF THE SPIRIT

A fundamental contrast between the Christian religion and other religions is that Christians have claimed through the centuries to have a personal relation with and knowledge of the Person of their



Founder. This is possible and natural by reason of the fact that our religion springs not from a supreme prophet, but from the Incarnate God. If this be not so, our religion is unreality, grounded on delusion.

That Christians in continuous succession from St. Paul to Phillips Brooks and Sundar Singh and Kagawa have claimed to have personal relations with and personal knowing of Jesus Christ is a fact whose significance cannot be over-stressed. That this experience was to be the mark of the true Christian believer is stated in our Lord's words as reported by St. John: "He that loveth me shall be loved of my Father, and I will love him *and will manifest myself unto him.*" The force of these words is not removed by critical rejection of the Fourth Gospel as authority for Jesus' sayings. For if they do not report the actual teaching of Jesus, then they report the experience of the early Christian community, which is the point we are making.

This personal relationship with the ever-living Christ puts its stamp on Christian literature from the beginning: in St. Paul and St. John emphatically; then all down the centuries of Christian writings, preëminently in the Christian hymns—a chorus of love and adoration for a personal Saviour who is known—known because Christ's salvation consists in the inward transforming touch of His Person upon the sinner's soul.

I would add my little witness to that of the ages: I know Jesus Christ. And I consider that I have as certain ground for my statement as St. Paul had for his after his journey to Damascus. Whether my ground is psychologically the same as St. Paul's is unimportant; for the Incarnate Son may have as many modes in which to manifest Himself to His own as there are types of mind.

But more, I know Him beyond possibility of doubt. For He reveals Himself there where knowledge is located—in the inner consciousness, independent of the senses and their medium of matter which makes all sensory knowledge second-hand. For me the knowing that is beyond doubt has come with time. This must be the case for many. With some, as very likely with St. Paul, certainty comes in an instant. Yet I believe that for St. Paul the certainty was something given by inward perception and not through the senses. That seems implicit in his words, "Even though we have known Christ after the flesh, yet now we know Him so no more." What was revealed to St. Paul of Christ's bodily presence through eyes and ears was not the vital and enduring revelation; that came immediately to his soul beyond any revelation possible through the senses.

#### HOW DO WE KNOW?

But, says the skeptic, how can a purely spiritual revelation to the inner consciousness be definite and specific, be definable as the Man Christ Jesus, distinguished from, say, the Universal Spirit, or the Cosmic Mind, or what not? Well, the Lord Christ makes Himself known for what He is, a Personality; and personality is spiritual. We are most confident in our distinguishing of personalities in the world around; and they are as much concealed as they are revealed by the flesh—indeed, far

more. Where we really know personality is within, with that inward eye which sees ourselves. And it is to that same inward organ of perception that the Lord Christ manifests himself, by which means He is known for what He is—a distinct Personality.

Thus known, one has no least question that the One thus Self-revealed is identical with the Personality that shines through the Gospel records. Far from there being any such question, the ancient portraiture and the present revelation conjoin as do your past and present selves. They are one—the Jesus of the Gospels and the Jesus who manifests Himself to those who love Him. Never has a word of doubt on that point been expressed from the earliest testimony, St. Paul's, to that of the latest soul to be raised to newness of life in Him.

These humbler witnesses are a host today as always—those who out of a way of life found futile, purposeless, tasteless, or bitter, have turned to try the Christian way, have made the great surrender: and lo, the Christ! Self-given, Self-revealed, known!—the present Saviour and the Jesus of the Gospels.

This experience bears its own inner witness to its reality as do few other types of experience. Indeed, if one is a mystic the experience is a revelation of Reality itself—self-evidenced and beyond possibility of doubt. But, for all, mystics or not, the experience is unchallengeable, a ground of faith sure and steadfast. And this vast stream of Christian experience and knowledge is to its last drop evidence of the incarnation in Jesus Christ. The critic who ignores it, ignores pertinent positive evidence; ignores the first of the three witnesses—"the Spirit that beareth witness because the Spirit is the truth."

#### II. THE WITNESS OF WATER

The second of the three witnesses is corporate or sacramental experience. Primarily this witness consists in the fact that the Church has from the first mediated the living Christ to the world. Because the Church is in the world as His body, He has been able to reach millions of souls through the ages and to be in them new life—the Eternal Life, which was with the Father and has been manifested unto us, first, through the Jesus of history, and then through His presence by the Spirit in the Church.

Because the Church is in the world, Jesus Christ is even today the divine challenge to the world—to its principles and morals first and foremost, but also to its intellect. Because the Church is in the world mediating the living Christ, Christ is right now a live question for the critics and the thinkers.

There is more than this to the second of the three witnesses, however. When many years ago the writer discovered the Episcopal Church, he discovered a social body that was completely organized about the Incarnation; or, in more adequate statement, a social organism whose organizing principle was the Incarnation. Its ritual and liturgy, its Christian Year, its customs and observances, all sprang from and gave living glowing expression to that fact. He found that the Anglican communion, a branch of the Church continu-

ous from its beginnings, placed him marvelously in touch with those beginnings above all with its Lord in the upper room blessing and giving the bread and the wine.

In time he came to see that the principle of its corporate life was the sacramental principle, and that the sacramental principle is simply this, that the Church is literally the visible body of Christ continuing the Incarnation; and that its vital activities, the sacraments, are not symbols but are the very acts of Jesus Christ through His body.

He found that this body and its sacraments had a strange formative power on his mentality and his life of the spirit. Through this body, moreover, he was put in touch with the great line of Christian saints, "the communion of saints" became a reality. And he found that all these great ones of the Christian ages confessed to the same power of the Church and its sacraments in their inner life.

Most notable was the fact that those who lived in times when the ecclesiastical hierarchy was at the lowest depths of worldliness and wickedness, and who deplored this most, were yet most clear and definite that they drew their spiritual sustenance from the breasts of Mother Church. In these great men and women of the Church, moreover, there was manifested a special kind of life of unique type or pattern. They called it "being one with Christ," wherein their experience followed the lines of His experience. St. Paul describes this same thing: "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death" (Phil. 3:10).

It is this power of the Church and her sacraments to mold souls who will in the likeness of Christ that grounds her claim to be called "holy Church," for all those who make up her membership are sinners and their sinfulness mars and perverts her activities. Those who truly know the Church know that the reality that is her life and her self is other than and far above her human membership, with their half-heartedness and worldliness and sin. This Other that has shaped the saints and will shape all who seek is literally the Christ in the activity of His continuing Incarnation.

Here we see the second of the witnesses to the Christian faith: the corporate experience of the sacramental Church. It is a mighty witness, for that Church sprang directly from the Person of Jesus of Nazareth. The question as to Jesus' purpose and ideas regarding a Church is not vital to the witness. The Church took its beginning from God incarnate in Jesus Person. Its life as an organism with its power of bringing the living Christ to

#### CHURCH CALENDAR

##### May

7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days.
18. Ascension Day (Thursday).
21. Sunday after Ascension.
28. Whitsunday (Pentecost).
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day (Wednesday).



man souls and molding them in His likeness, in the process creating a chain of the most Godlike personalities this world has known, is witness to the Christian faith, to the reality of the Incarnation, and to the identity of the Christ of the faith with the Jesus of the Gospels from whom all sprang. And critics of the New Testament and of Christian origins ignore most weighty evidence when they slight this witness.

### III. THE WITNESS OF BLOOD

There is no doubt that the treatment of problems of history and the estimate of historical characters are largely affected by the historian's prepossessions. Preëminently this must be the case where the historian undertakes to deal with the Incarnation and the Person of Jesus Christ. For the Incarnation stands alone, an act of God supreme, transcendent, among all events of time. In dealing with that event, its accompaniments and its consequents, the critic's or historian's belief or disbelief in God, the kind of God he believes in, a Heavenly Father or a philosopher's "Principle," and his idea of the relation of the universe to that God, all will enter into and mainly determine his interpretations and conclusions.

Access to truth in this realm is gained only through the three-fold witness: not the historical event in isolation, but the event integrally bound up with the individual experience and with the life of the Church, all three being parts, and partaking of the nature, of the Incarnation.

Whence the condition of arriving at the truth in this realm strikes to a level even deeper than that of a man's presuppositions. Just as an intelligence supposedly limited in experience to mechanical reactions could not treat nor conceive of life; or just as a man born blind, while he could discuss what he has been told of color, could not treat nor conceive of the reality of color, so he whose experience is limited to the plane of the "natural man" can discuss around and about the Incarnation, the events which gave it expression, the writings which record it, and the means of carrying it to fulfilment; but he cannot deal with the actualities of these phenomena. The Incarnation and the facts relating thereto are of a sort which he can neither know nor imagine. For him, the present day Christian's personal fellowship with and knowing of Jesus Christ are imaginary, self-induced, without reality or essential significance; and the sacramental experience of the Christian community is the same. And, for him, whatever Jesus was, he certainly was not the Christ of the Church's faith and worship.

St. Paul stated this truth most clearly in the second chapter of his First Epistle to the Corinthians, especially in the 14th and 16th verses: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. . . . For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Not that these phenomena of the Incarnation hang in the air, above law, impossible of apprehension and critical esti-

mate; but that they come under a higher order of law, which in no way violates but rests upon and incorporates the lower; just as the laws of organic life rest upon and incorporate the laws of physical and chemical reactions.

The exploration of this higher order and the formulation of its laws, the laws of the Holy Spirit's methods and activities—in inspiring writers, preachers, leaders, healers, in answering prayer, in the efficacy of sacraments, in molding the Church, in saving sinners and making saints—have yet to be begun, save for the work of a few great saints like St. Teresa of Avila. Mastery in that field—mastery which is possible in the Church's development through coming milleniums on earth—will multiply beyond measure the powers of a Church which is slowly learning holiness, and will give criticism its adequate basis for dealing with the phenomena flowing from the Incarnation. Until there has been some exploration and formulation of these laws of the Spirit's activities, the possibilities of sound criticism in this whole field are severely limited. Sound criticism today will recognize the limitation.

We have been wont to think of this realm of the Holy Spirit's activity as without law, of the nature of the capricious human will. We need to reform our whole conception of law, as no whit mechanical but such order as expresses the perfect rationality of God. This perfect rationality informs with its order and coherence every phase and detail of the self-expression of Deity, and constitutes what we are accustomed to recognize as the universal reign of law.

#### EXPRESSING THE INEXPRESSIBLE

Matthew Arnold long ago pointed out that the chief problem presented by the Gospel records arose from the fact that the human mind and human language were not equal to reporting the facts expressing a divine Incarnation. Once grant the reality of God and the actuality of His speaking His supreme Word by incarnation in the Person of Jesus of Nazareth, this follows by ineluctable logic. By no possibility can our limited minds take in the fulness of significance of the acts and sayings of Jesus Christ. Divine Incarnation is on a plane above the so-called natural. Its power in human lives lifts human experience to that higher plane. And the Holy Spirit's inspiration in the making of the records lifts the records to the same plane, as their utter selflessness and their power to grip human souls bear witness.

By these truths the principle of parsimony in explaining historical facts is reversed. In dealing with the New Testament records and seeking for the measure of Jesus' Personality the only sound principle is to stretch the literal records to the utmost of their possible meaning and significance. This does not forbid criticism from looking for and guarding against the human tendency to magnify the purely marvellous. It means that when the positive evidence of that tendency has been allowed for the interpretation of the Person of Jesus and of His words and deeds must, to be sound, proceed upon the assumption that both words and deeds

are under the strain of serving to express what is beyond expression.

By the work of the Holy Spirit God has shaped and preserved to the world records through which that transcendent Personality who was the Word made flesh is truly portrayed and presented, through which the Son of God Incarnate shines with divine Self-authentication unto all the ages. It follows that in the New Testament writings we see the Holy Ghost working unfailingly and divinely, albeit within the limits of imperfect human media, to provide for ordinary untrained human minds, so far as human words can accomplish it, a true and adequate presentation of the Person and works of Jesus Christ as the vehicle of that Incarnation. Whence, at every point of New Testament study, discussion, or criticism, the primary question is: What right here was the Holy Spirit aiming to define and preserve to the world of the truth of God Incarnate? From that as the basis, the inquiry may proceed as to by what means and in what measure the essential facts and the eternal truth are made known.

The records present *One* who lived an actual human life. Yet straight through the earliest and simplest record, St. Mark's, over and over His words, taken as they stand, involve an assumption which no mere man, if he were sane, could make. It is a mystery, forever beyond human comprehension, analysis, or description—an actual human life incarnating God. Of course. If it were not beyond the powers of the human mind to plumb it would not be real. But definitely, clearly, the words portray the Universal Man. And those who seek the universal there find it there in His every word and deed. And those who look for a man strictly limited like other men to his time and his people, have to empty the words of their meaning or discard them, and then they look in vain. As Schweitzer in concluding his search for an historic Jesus limited to His time and people confessed, the search is hopeless; he forever eludes us. Inevitably, if He was Incarnate God. And that is what it all comes to: Was He or was he not God Incarnate?

But, the critic may say, that is a question for criticism to decide. I reply, It is a question beyond the competence of criticism on the natural historical plane. A divine incarnation is supra-historical. The question can only be answered by giving their rightful weight and place to all three of the witnesses. And the three not only agree in one, but are bound in one; to know truly and weigh rightly the evidence one must have the experience.

Let a man be so surrendered in heart and intellect and will to the Lord Jesus Christ that that *One* can manifest Himself to him, and let him so enter into the life and mind of the Beloved Community that he shares the knowledge gained through two-thousand years of corporate experience and so knows Jesus Christ in His continuing incarnation, then, if that be the service to which he is called, he will be a critic equipped to deal with the one transcendent theme of finite time—the final mundane Act of the divine drama: "The Fulfilment of the Purpose of the Ages."





# BOOKS



JEAN DRYSDALE, EDITOR

## Pastoral Practice

THE ROMANCE OF THE MINISTRY. By Raymond Calkins. The Pilgrim Press. Pp. 253. \$2.00.

This book has a rather misleading title, for unless romance is synonymous with hard work, it is not the romance of the ministry of which it treats, but the never-ending attention to each detail of his work that must be the daily concern of every minister. The author is a prominent New England Congregational minister and it is for the Protestant clergy that he is writing. Apart from this, the book contains a great deal that could with profit be read and applied by Anglicans, particularly seminarians, or those recently ordained. A great deal of emphasis is placed on the personality of the minister and its development. The necessity for this the author recognizes as a weakness inherent in Protestantism. He says, "As Protestantism is now organized, the parish church depends largely for its dignity and influence and prosperity upon the personality, the character, and the ability of its ministry. . . . There can be no question that Protestantism in our modern world would be made far more stable and secure by regaining the conception of the Church as a divine organism, having a divine authority in its truth, its worship and its sacraments, and thus less dependent upon the personality and capacity of its ministers" (p. 16). With this as a starting point the book deals with the minister's personality, education, dress, manners, and the planning of his time. Sermon preparation, personal counseling, and religious education of children are touched on, and in each case wise and good advice is offered from the experience of a full ministry.

To the Episcopalian reader the most startling chapter is that entitled "Ministers Unto Me in the Priest's Office." A very high conception indeed is here presented of the Church and the sacraments, and one wonders to what extent these ideas represent the thought of liberal Protestantism generally. In speaking of the Church the author says, "The Church is not conceived of as a company of Christian men and women who have voluntarily banded together for the purpose of Christian worship and instruction, in which the minister is simply one who has laid aside other employments in order that he may give himself wholly to the preaching and teaching of the Word and has no other position or authority than that derived from his own experience and character. Rather the Church is regarded as the body of Christ, 'the visible extension of the Incarnation,' the supernatural home of the soul, the sphere of sacramental grace, the society which is Christ's visible witness and representative on earth in which he dwells, which his spirit guides and inspires. And the minister in such a Church is a man sealed to his vocation not of earth but of heaven and anointed divinely for the discharge of a sacred duty" (p. 195). Later

in the same chapter he says (p. 196), "The minister celebrating the sacraments will have an adequate conception of their meaning. The essence of this is that *something has happened*: grace has actually been conveyed that the believer could not receive by any act of his own." Such words as these do not sound strange to us, but coming from a Congregational minister of New England, one wonders if Mr. Calkins is not already being haunted by the ghosts of his spiritual forbears in that part of our country. G. F. WHITE.

## Miniature Library

THE SEAS OF GOD, *Great Stories of the Human Spirit*. Edited by Whit Burnett. J. B. Lippincott Co., Philadelphia, New York, [1944]. Pp. 585. \$3.00.

Any anthology needs some defense because there is always the question whether it is not better to send readers back to an author's published works, where, presumably, there are other things of value to be found, including more of the author's own personality. But in this case, at least, many people will feel it a privilege that such a wide diversity of first rate material has been brought together in a single volume. Here is a collection of "some of the deepest stories of the human spirit by some of the greatest authors of our times." Excerpts from a few distinguished novels are included, and from other long and important works. The stories are all masterpieces in their way, and, in brief, it is a miniature library of power and insight.

Objections may be raised, of course, to the arrangement of the contributions; many readers will frankly be put off by the headings of the different sections. "God's Lonely Man," "The Vineyard," "The Inward Vision," add an evangelical touch that seems insistently aimed at driving home a lesson, and mars the effect of such a narrative as "The Snows of Kilimanjaro." "Mr. Onion" hardly gains by the general caption "Through a Glass, Darkly." Furthermore protest may be offered against the inclusion of parts of longer works; an author writes a novel as a novel and not as a cluster of detachable units. The relation of the various stories to the various sections is at times dubious, as for example in the case of Clarence Day and his observations on his father's religion, which have commercial importance but a minimum of mystical value. There will also be some dispute on what stories should have been included and what others might have been substituted for those now printed. On that score some readers may regret the inclusion of Mary Austin's "The Green Bough," which, however delicately managed, deals with a subject of vast importance in a way neatly to shut out its supernaturalism and thus to miss the triumphant magic which has characterized the story of the empty tomb through the ages. The gentle poetry Miss Austin gives

us in place of that does not actually roll away the stone from the door and leave us with Christianity denaturalized, indeed with the kind of mentality exhibited by Patricia in "Between Two Worlds." Finally, there will be many, I hope, to regret the inclusion of the "Sermon on the Mount" at the end as if it were the climax of the Divine Revelation. With all its supreme expression it furnishes less the distinctive Christian message than other parts of the New Testament, as for example the first chapter of St. John's Gospel. HOWARD R. PATCH.

## Devotional Aid

THE RADIANT LIFE. By Rufus Jones. Macmillan. \$2.00.

One of the best known mystics of our time has written a little book that will find its way into the hearts of many who are seeking aid in their personal devotional life. There is little direct sequence of thought running through the chapters since the author touches on a variety of subjects, mostly meditative in character.

Chapter five compares the position of St. Paul at the time of his experience in a shipwreck with our position today in a world at war. The Euroclydon is blowing today just as surely as it blew in the Adriatic Sea in St. Paul's day. The author lists "four anchors" thrown out by St. Paul as a basis for finding a solution for our dilemma. These anchors are, "I believe in God"; "His I am"; "Him I serve"; and "He has given me those who sail with me."

Chapter eight is valuable for its definitions of types of mysticism. In its broadest meaning, mysticism is defined by the author as, "a type of religion which puts the emphasis on immediate awareness of the soul's relation with God, on direct and intimate consciousness of the Divine Presence. It feels like an invasion, like a thrust from beyond the mind of the individual—something breaks in on the mind; one is met on the way, and it feels like the Life of God breaking in on the soul." There is also an interesting note on the historical development of mysticism.

The last chapter is not as much a meditation as it is an apologia for Quakerism. However, the author pulls no punches in his disagreement with much of the present day application of the Quaker faith. He calls the "intellectual climate of the 17th century inadequate for our generation" and says that Quakers are suffering from the same mistake made by other religious movements, in that their thinking was confined to the situation in their own age.

It is almost certain that the author covets something of form, order, and spirit of continuity for his own denomination. One feels that he sees that Quakers generally will never be able to scale the heights to which he himself has attained. Something more tangible and within the reach of the average individual will have to be applied. This conclusion in no way imputes to the author a boastful attitude, but rather the recognition of a fact that others have recognized in the author's life more than he himself has, namely that he is a very exceptional and extraordinary religious thinker.

FREDERICK B. MULLER.

*The Living Church*



## MICHIGAN

### Bishop Coadjutor to Be Chosen

Six clergymen, including two serving parishes within the diocese of Michigan, will be proposed to the special convention of the diocese to be held on May 24th, at St. Paul's Cathedral, Detroit, called by Bishop Creighton for the election of a bishop coadjutor.

The six names will be submitted by a special committee composed of the standing committee of the diocese and several additional clerical and lay members. Additional nominations may be made from the floor.

The election of a coadjutor was the reason for calling the special convention, and the only other matters to come before the delegates are an amendment to the diocesan canons raising the ceiling of the diocesan assessment from \$25,000 to \$35,000, and the report of the Herman Page Memorial Committee.

The committee to receive nominations has divided into two sub-committees, one to receive and consider the names of men within the diocese, the other to take similar action on the names of men outside the diocese. Altogether, some 45 names have been considered, of which the following persons from within the diocese will be placed in nomination:

The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit; and the Rev.

Ernest E. Piper, rector of St. Matthias' Church, Detroit.

The following men from outside the diocese have been suggested:

The Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City; the Rev. Lane W. Barton, rector of Grace Church, Orange, N. J.; the Rev. Harold E. Sawyer, rector of Grace Church, Utica, N. Y.; and the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The report of the nominating committee, already sent to the clergy and lay delegates to the convention, states, "... In addition to other desirable qualities the coadjutor should be someone who by experience and inclination can give a statesmanlike leadership to our missionary program. He should be able and willing to spend a great deal of time among the outlying places of the diocese. ... The committee also agreed, because of the above conditions, he should be young enough to give vigorous leadership to the diocese for the next 12 to 15 years."

## WASHINGTON

### Congratulations to the New Bishop

Bishop Manning of New York and Cordell Hull added their messages to the congratulations pouring into for the new Bishop of Washington, the Rt. Rev. Angus Dun, April 19th. "We are offering our

prayers for you in our cathedral," telegraphed Bishop Manning. "May God's grace and guidance be with you in the office and work to which you are called."

Cordell Hull wrote a letter in which he said, "Mrs. Hull and I take this opportunity to convey to you our heartiest felicitations on your consecration as the Bishop of Washington. We know that in this high and exalted position you will make an outstanding contribution to the spiritual life of the community."

## NEW YORK

### Forum on "Inter-Church Ways of Worship"

The Woman's Auxiliary of the diocese of New York held a forum on the morning of April 19th, in Calvary Parish House, on "Inter-Church Ways of Worship." Mrs. William C. Dickey, vice-president-at-large of the Auxiliary, was chairman of the forum, her associate in making plans for it being Mrs. Edwin Allen Stebbins of Rochester, N. Y. Mrs. Stebbins had been chosen as the leader, but because of her illness, Mrs. Henry Hill Pierce substituted for her, introducing the speakers and leading the "Service of Thanksgiving for Our Unity in Christ," compiled by Mrs. Stebbins.

The first of the four speakers, Miss Margaret Applegarth, a Baptist, gave an

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interesting account of the ways of worship of Baptist congregations. Mrs. Kenneth Miller, a Presbyterian, spoke at greater length, presenting the history of the Presbyterian Church and then explaining its services. Mrs. Paul Sherer, the wife of the well-known Lutheran minister, read a brilliant paper on the forms and meaning of worship in the Lutheran Church. This included a description of "Luther's Mass," as it was celebrated on the occasion of the anniversary services of the Lutheran Church in the past year. The fourth speaker, Miss Grace Lindley, speaking for the Episcopal Church, stressed the values to be found in liturgical services—always and everywhere familiar to members of the Anglican communion in the churches, large and small, of that communion.

In the course of the "Service of Thanksgiving," there were three unusual prayers offered. The first of these was in German, by Mrs. Frederick J. Forell, the wife of a German pastor, a refugee. The second was by Mrs. Peter Murray, a Negro member of Riverside Church. The third prayer, in Japanese, was by Mrs. S. Ohori, a Japanese Christian.

## SOUTH FLORIDA

### Laymen's Committee Meeting

Under the leadership of the diocesan committee on Laymen's Work, one of the most successful conferences ever held in the diocese occurred on April 24th, in Lake-

land, Fla. This conference preceded the annual convention of the diocese. The chairman of the committee, Dan B. Wel-ler of Auburndale, presided, Morton O. Nace, executive secretary of the committee, had charge of the program.

Over 100 leading laymen in the diocese were in attendance, including the Bishop's men recently appointed by the Bishop at the request of the committee. Suggestions were made to the committee by the laymen for a program of the laymen for the year 1944-45, and general plans for the work were outlined.

Bishop Wing of South Florida was present for part of the meeting and expressed his delight over the attendance and the success so far in the new plan for the laymen. The conference voted unanimously to support and cooperate with the Presiding Bishop's Committee on Laymen's Work.

On the same evening the annual lay dinner was held, and over 100 laymen were present. Albert P. Roberts, jr., a member of the diocesan committee, served as toastmaster. Speaking at this dinner were Bishop Wing; Morton O. Nace, who told of the provincial meeting and the plans of the National Committee; and the speaker of the evening, the Rev. Rex Wilkes, rector of St. Stephen's Church in Coconut Grove.

As a result of the conference, the diocesan committee will present a definite program for the diocese, and the plan will become effective in September, 1944.

## GEORGIA

### Bishop Barnwell Elected To Welfare Post

Bishop Barnwell was again elected president of the board of the Savannah Family Welfare Society at the annual meeting held on April 14th.

### Race Prejudice Considered At Convention

Stressing the Forward in Service program of the diocese and deploring the fetishes of national and race prejudice Bishop Barnwell of Georgia made a strong address at the opening of the diocesan convention at St. John's Church, Savannah, on the evening of April 18th.

One of the high lights of the convention was the annual report of J. Randolph Anderson, D.C.L., treasurer of the corporation. Dr. Anderson stated that previous to 1943, the largest amount the diocese had ever received was given in 1922. This past year the amount was several thousand dollars in excess of that of 1922. Dr. Anderson was given a rising vote of thanks for his services to the diocese and for the splendid report, which had taken much time and effort.

Another matter of great interest that came before the convention was the Laymen's Conference that is to be held at Camp Reese from June 9th through June

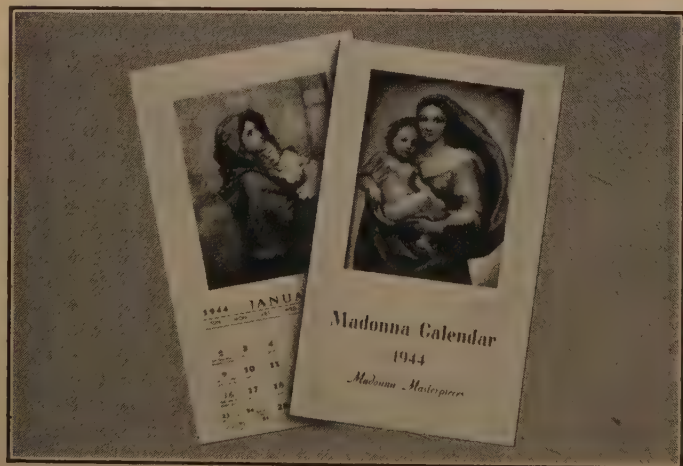
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on

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May 14th

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## DIOCESAN

11th. Two laymen from each parish and mission will be selected by their rector to attend. The diocese will pay travel and other expenses. Among those to be present will be the Rev. William Campbell and the Rev. Louis Melcher of Trinity Church, Columbia, S. C.

Delegates will be sent to the Forward in Service meeting to be held May 23d.

**ELECTIONS:** Except for the following, there were no changes in the officers and committees:

**Standing Committee:** Rev. Messrs. J. B. Lawrence, D.D., president, E. Risley, H. West, W. H. Brady; Messrs. J. R. Anderson, J. A. Setze, I. M. Aiken.

**Committee on the State of the Church:** Rev. Messrs. J. B. Lawrence, C. M. Wyatt-Brown, W. R. F. Thomas; Messrs. G. S. Gaillard, S. Walker, and L. Everett.

**Executive Council:** The Rt. Rev. M. S. Barnwell, D.D., president; Miss Zoe Coburn, secretary and treasurer; W. D. Cooke, treasurer of the convention; R. E. Breen, president, Woman's Auxiliary; Rev. Messrs. D. C. Wright, D.D., H. West, G. W. Shirley, C. E. Crusoe, D.D., W. H. Bray, H. McC. Mueller; Messrs. R. E. Breen, J. A. Setze, G. S. Gaillard, Dr. J. R. Anderson, J. S. Sullivan Bond, Judge W. W. Douglas.

**Court of Array:** Rev. Messrs. H. McC. Mueller, F. Doremus, T. G. Mundy, A. B. Clarkson, S. B. McGlohon, F. Cousins, W. W. Williams, J. A. Harris, R. H. Daniell, C. M. Wyatt-Brown, Dr. C. E. Crusoe.

Delegates to the Provincial Synod, Nashville, Tenn., October 15th to 17th. Clerical: Rev. Messrs. E. Risley, H. West, G. Shirley. Alternates: Rev. Messrs. W. H. Brady, A. B. Clarkson, W. R. L. Thomas. Lay: Messrs. J. A. Setze, W. Nelson, R. E. Breen. Alternates: Messrs. H. B. Coolidge, P. Gould.

### WOMAN'S AUXILIARY

An additional gift of \$750 to be used by the Bishop as part of the salary for a priest to take charge of the missions at Bainbridge and Baxley was decided upon at the annual meeting of the Woman's Auxiliary held in St. John's Church, Savannah, April 18th and 19th. Each branch of the Woman's Auxiliary has been prorated so much. Since the retirement of the Rev. Herbert Scott-Smith, some five or six years ago, Bainbridge has had no regular services, but there is a church there. Baxley will be a new mission.

At a joint meeting of the convention and Woman's Auxiliary, arranged by the Department of Christian Education, it was announced that because there was such an overflow at Camp Reese last year, there would be five camps this year. They will run continuously from June 12th through August 19th. They include camps for boys, college students, and adults, girls, 11 to 12 years old, and another for girls 13 to 14 years old, and high school students.

A most interesting request was that from some of the public school teachers who are running into pupil problems with mothers doing war work, or otherwise employed. These teachers asked for a short camp during which they could specialize in how to approach their pupils spiritually. So a camp will be held for them. Applications have also come from out of town teachers.

**ELECTIONS:** President, Mrs. R. E. Breen; vice-presidents, Mrs. T. M. Hoynes, Mrs. J. B. Avera, Mrs. Pritchard, Mrs. H. West; secretary, Mrs. Edward Claytor; treasurer, Mrs. J. P. Mathis.



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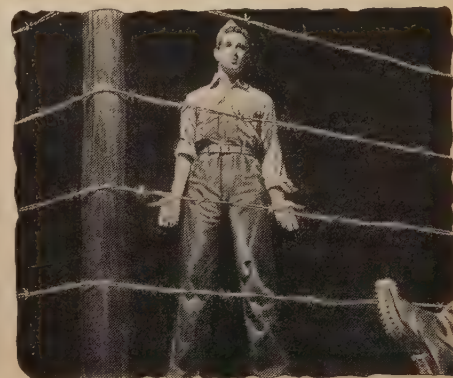


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# Christian Poise

Thinking Christians aren't needing much additional information these days to convince them that unless God moves wonderfully and miraculously in our behalf, we all here in America are going to have many sobering days ahead when we will need every ounce of strength and grace with which to face them. Never will this column be used to spread gloom, but *always* it will do its best to prevent Christians from living in a fool's paradise. Lots of us have acted like ostriches all through this war. We bury our heads and minds, and simply *won't* face up to the realities that surge all about us.

Our great hope is going to be, when those trying days do come (and they certainly *are coming*)—that Catholics in the Episcopal Church, who have been blessed with many unusual spiritual privileges and close contacts with our Blessed Lord, will show in those days of trial—be they from sorrow, worry, illness, reduced incomes, or whatnot—that very wonderful quality which all truly spiritual souls should possess—CHRISTIAN POISE. Methinks Christian poise will reveal more of religion to the Christ-denying pagans all about us than if we were noted attending hundreds of church services or guild meetings.

The quiet calm that comes to a Christian who lives near enough to our Lord to really get His power is far more convincing as an influence toward Christianity on the part of those who have it not, than any other outward and visible sign that we Christians might display. How do you as a Christian behave under fire, anyway? Do you squawk, and dodge, and crawl, and splutter, and worst of all, just drench everyone all about you with your vocal complaints and fears? If so, we

need some "boot training" to harden us up a bit. Or, have you frequently been shamed, as we have, by seeing some quiet, unobtrusive and unprepossessing Christian (to our self-sufficient way of thinking) suddenly, under pressure of very real and great trouble and emergency, take on that impressive dignity or poise that a courageous and valiant pilgrim is always supposed to assume—and so frequently doesn't? Christian poise shames faithlessness, selfishness, cowardice, fear and worry. It reveals Christ in a man or woman as probably no other trait will. It lends dignity and beauty to otherwise mediocre lives and shames those who have something of brilliancy about them, but who fail to let their brilliancy be enhanced with that deep and inner glow which comes only from an abiding love in Jesus Christ and His Holy Catholic Church.

What a day of opportunity there is right here at home for those who would show forth that which we profess! But in that day when we reckon with the Just Steward, how many talents will we have made with those that have already been loaned to us? And will we hear that heart-stirring "Enter thou" or the heart-contracting, "Cast ye the unprofitable servant into outer darkness"?

Let's all start training right now. There is plenty of warfare ahead for the Christian, and in those days of battle, look about you and you will be able, *every time*, to put your finger on the well-trained Christian warrior, who knows full well that he has to fight a continuous warfare if he will win his crown. God grant that in that day we may prove ourselves, and be noted by all about us that we fight with that poise that comes only from long hours on our knees.

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## WEST VIRGINIA

### Church School Survey

By the Rev. JOHN G. SHIRLEY

★ The Curriculum Committee of the Department of Christian Education of the diocese of West Virginia, has recently completed a survey of Church School enrollment and curricula in the diocese, and the results have been released by Deaconess Dorothy Duffie, chairman.

A gain of 31 pupils was shown in 1945 as compared with 1942, although the public schools in the state showed a loss of 16,000 pupils.

Only six schools have an enrollment over 100, and of these, two have an enrollment between two and three hundred, the report showed. Two-thirds of the schools have less than 50 pupils.

### CURRICULUM

The available courses of study were used generally. The Jacobs series led the list by being used in 13 schools, "St. James' Lessons" next in seven schools, and "Christian Nurture" in five schools. The "Pastoral Series" and the "Christian Living Series" in four schools. Twelve schools use partially original courses and 10 schools use some non-Episcopal material. Some schools are using four or five different courses.

"It will be seen, however, that about 50% of the schools are not using the best available and most up-to-date material," Deaconess Duffie said.

Comment on the various courses favored the "St. James' Lessons," the "National Council Educational Units" and "The Cloister Press Series." The adaptability of the "St. James' Lessons" to small schools as well as large seemed to be appreciated by teachers in the diocese.

### WORK OF COMMITTEE

The diocesan committee is now attempting to coordinate available materials and to suggest methods of using them to leaders and teachers. Supplies and samples have been sent to diocesan leaders for examination and recommendation.

A prominent layman and member of the committee, J. Roy Marcum, says, "There has been failure in our Church Schools to keep pace in educational standards with the public schools in teacher training, lesson material, teaching methods, school grouping, organization, and in physical equipment. We cannot hope to convince children nor their parents of the serious importance of the work of the Church School if it suffers in these particulars when compared with the weekday schools."

## MINNESOTA

### Bishop Keeler Dedicates Memorial Flag

Bishop Keeler of Minnesota made his first episcopal visitation to the parish of St. Andrew's-by-the-Lake, Duluth, Minnesota, recently, when he dedicated an Episcopal

The Living Church



church flag, the gift of Mrs. Hannah Brunner as a memorial to her only son, Col. Reed R. Brunner, A.S.A.C., who was forced down and, with his crew of 12, lost at sea February 3, 1943. Mrs. Brunner, while not a communicant of St. Andrew's, was one of the founders and active workers in the parish. As a boy, her son, Lt. Col. Brunner, was an acolyte.

The service was especially arranged as a memorial by the rector, the Rev. Dr. Theodore Ries, and Betty Arnold, the organist. An augmented choir under the direction of Kathleen Praught, and Alan Larson, cathedral trumpeter, provided music. Bishop Keeler took for his text words from the Creed, "I believe in the Communion of Saints."

## VIRGINIA

### St. Andrew's Church Advances in Dunbar

Looking ahead to postwar years and the continued development of West Virginia's largest industrial area in the Kanawha River Valley, Bishop Strider has announced the purchase of two lots in Dunbar, W. Va., near which are located several large plants now engaged in war work. Since the start of the war, the population of the area has grown tremendously, and it will probably remain stable after the war because of the production of chemical by-products of coal, wood, gasoline, and oil.

## PENNSYLVANIA

### Brotherhood of St. Andrew To Hold Annual Meeting

The annual spring meeting of the Brotherhood of St. Andrew will be held on May 19th at the Episcopal Academy in Philadelphia. Evening prayer will be held at 5:30 P.M., and after this service, supper will be served in the school cafeteria. During the evening meeting at 7:30 P.M., the Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's Committee on Laymen's Work will speak.

## LOS ANGELES

### Beverly Hills Church Reports Progress

All Saints' Church, in Beverly Hills, Calif., has made great progress since it began in the early '20's with a few people gathering for worship at the Beverly Hills Hotel. Last January Bishop Stevens of Los Angeles dedicated the church, which was completed in 1925. Since its erection the church has been enlarged and two additions have been made to the parish house.

During a little over a year sufficient funds have been raised without any campaign, to pay off a debt of \$10,500, and in addition, there is now a fund of more than \$6,000 to be used for the building

of a new church. This new building will be at the south side of the present church, which will be used as a chapel. The new church will seat about 650 people and will probably cost about \$200,000.

The dedication service in January was broadcast so that persons seated in the parish house as well as the church could hear it. Bishop Stevens was the preacher, and the Rev. Dr. W. W. Fleetwood, rector emeritus, also assisted. The Rev. J. Herbert Smith is the present rector.

## HONOLULU

### Soldiers Help Hawaiian Church

Despite the fact they are overseas and devoting full time to jungle training, members of a rifle company in the Army's 40th Infantry Division have not neglected their support to the Church.

While on duty in the Hawaiian Islands, the infantrymen contributed a sum of \$160 toward the work of the Church.

A small church at Holoaloa on the island of Hawaii had been destroyed by fire. The pastor and members of his congregation, faced with the problems of rebuilding with inadequate funds, appealed to the community for monetary assistance.

On payday a box was placed in the company area for deposit of free-will offerings. Practically every officer and enlisted man, Protestant, Catholic, and Jewish, responded.

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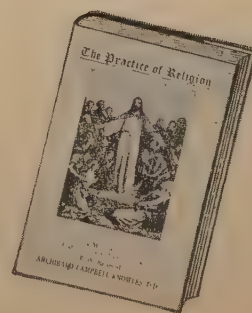
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## SEMINARIES

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## EDUCATIONAL

## SECONDARY SCHOOLS

### St. James, Faribault, To Re-open

St. James Episcopal Church School for younger boys, Faribault, Minn., will re-open for a full nine months' term in September. The school, established by the late Dr. Dobbin, for many years rector of Shattuck School near which St. James is located, was closed at the end of the school year in 1942 upon the retirement of Frederick E. Jenkins, who had served



DEAN LITTLEFORD

as headmaster of the school since its establishment. The school is reopened because of many requests from parents of boys six to 14 years of age.

The school will be operated by a new board of trustees under the auspices of the diocese of Minnesota, with Bishop Stephen E. Keeler as president and Mr. Jenkins a member thereof. The other members represent Faribault and other cities in the diocese.

The Very Rev. Osborne R. Littleford, dean of the Cathedral of Our Merciful Saviour, Faribault, will serve as headmaster, also continuing as dean of the Cathedral. The Rev. David Horning, curate at the Cathedral, will act as chaplain. Dr. William Crandall, for 15 years assistant headmaster of St. James School and now clinical psychologist at Roosevelt Academy, Aledo, Ill., will be academic head.

The school will be conducted as a military school with home influence for boys of grades one to eight. A number have already enrolled, and it is expected that the school will open in September with at least 40 students.

### Bishop Campbell Blesses New Buildings at St. Peter's

The Rt. Rev. Robert Erskine Campbell, retired Bishop of Liberia, visited St. Peter's School, Peekskill, N. Y., on April 4th, as the representative of Bishop Manning.

At 5 o'clock in the afternoon, the entire

school of 58 boys, along with members of the staff, went in procession to the adjoining estate, which has been recently purchased by the school. There Bishop Campbell blessed several buildings, which are being used as dormitories and residence for masters. At 5:30 services were held in the school chapel when 21 boys, including one Jewish boy, who was baptized at the school a month earlier, were confirmed. This is by far the largest class ever presented at the school.

With the purchasing of the new estate the school can now house 75 boys during the school year and has an estate of 7 acres. The Rev. Frank C. Leeming and the Rev. Nicholas M. Feringa are in charge of the school.

St. Peter's will operate a summer camp beginning July 10th and closing on September 5th. Plans are being made to accommodate 40 boys.

## SEMINARIES

### California School to Offer Summer Course

Two summer terms of five weeks each beginning June 19th and July 24th respectively, will be offered by the Church Divinity School of the Pacific in cooperation with the Pacific School of Religion and the Berkeley Baptist Divinity School. Resident faculty members and visiting lecturers from other parts of the country will provide a rich selection of courses for regular and special students, and all courses will be open to interested clergymen.

## PUBLIC SCHOOLS

### Approves Released Time Religious Instruction

The board of directors of the Detroit Council of Churches has approved "in principle" efforts to secure staggered released time for religious instruction of non-Roman children in public schools in Detroit.

The program would require a full-time director and a minimum of 16 full-time teachers and would cost \$50,000 annually and upwards, to be borne by interested religious bodies.

An inter-faith committee of Protestant Catholics, and Jews has been consulting the Board of Education for several months on a released time program.

## DANDELION

HOW does he rise so swift to-day  
Who had his neck cut yesterday?  
Rise up and die of his own accord,  
With impish grin for  
the mower's sword.

GENEVIEVE K. STEPHENS.



## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Matthew McLean Goldie, Priest

The Rev. Matthew McLean Goldie, married priest of the diocese of Olympia, died April 16th of a heart attack. Rector of Grace Church in Yantic, Conn., in 1944, he served many churches in that state and in Maryland in the early part of his ministry. In 1922 he was chairman of the Social Service Department of the New London Archdeaconry in Connecticut, and the following year he was chairman of the publicity department of the missionary district of Eastern Oregon. In Connecticut he served as managing editor of the *Eastern Shore Churchman*, and when he went to Oregon he became managing editor of the *Oregon Trail Churchman*. He was archdeacon of Eastern Oregon in 1923.

At various times the Rev. Mr. Goldie served as rector of All Saints' Church in Little, Wash., and at Christ Church, Tacoma, Wash., St. Andrew's Church, Port Angeles, Wash., and St. Paul's, Bremerton, Wash.

During the first World War he was commissioned a lieutenant in Connecticut and served in Russia. He was taken prisoner during the Russian revolution and subsequently escaped by way of Siberia. He is survived by his wife and one daughter.

### Howard Glisan England, Priest

The Rev. Dr. Howard Glisan England, married priest of the diocese of Upper South Carolina who had formerly lived in Columbia, S. C., died at Lakeland, Fla., March 16th. The son of John Glisan England and Ann Griffith England, he was born in Montgomery County, Md., January 6, 1869. He attended George Washington University, where he received the B.A. degree, and, after getting the Ph.B. degree at Columbia, graduated from the Maryland Divinity Schools as a Bachelor of Theology in 1898. He received his Doctor of Divinity degree from Central University in Indiana, in 1928. He married Blanche Mitchell in 1900, and they have two children.

Starting out as chaplain to Bishop Barrett, he served many churches in Virginia, Kentucky, Delaware, Maryland, and Washington, D. C., in the course of his ministry. He was diocesan missionary in Maryland at one time, and during 1925-1927 he served as chaplain to the sanatorium at Mount Alto, Pa. His last church was Trinity Church, in Edgefield, S. C., where he remained from 1928 to 1938.

### Charles A. Weed, Priest

The Rev. Charles A. Weed, 83 years old, rector emeritus of St. Andrew's Church, Kansas City, Mo., died April 13th in the General Hospital, Kansas City. He was struck by a trolley bus two days earlier while taking his daily afternoon walk.

The Rev. Mr. Weed had suffered impaired eyesight since childhood as the result of an eye injury in infancy. He had

memorized most of the Book of Common Prayer. Born in 1861 in Plattsburgh, N. Y., he was ordained deacon in the Episcopal Church in 1896 by the Bishop of Albany, and in 1897 became a priest. He served as rector in Sharon Springs, N. Y., Columbus, Neb., Nevada, Mo., and Joplin, Mo. During his rectorship of St. Philip's Church in Joplin a new church building was erected there.

January 19, 1913, the first services of St. Andrew's Church in Kansas City were held in the rector's home. Twenty-three persons were present. Then Fred Wolferman, a grocer, offered the use of part of the building he owned to the church. Only a thin partition separated the church from the barn in which Mr. Wolferman's delivery horses were stabled. During this period Mr. Weed acted as sexton as well as rector. Putting on blue overalls he would start a fire, sweep the church, and, if necessary, clean snow from the sidewalks, then don his vestments and conduct services.

From Kansas City he was sent in 1920 to Mitchell, S. D. Twelve years later he retired and returned to Kansas City to live. He served 43 years as examining chaplain for candidates for the priesthood in the diocese of West Missouri.

He officiated at St. Mary's Church, Kansas City, last Good Friday, and at St. John's Church, Kansas City, Easter Sunday.

Bishop Spencer of West Missouri conducted funeral services for the Rev. Mr. Weed at St. Philip's Church in Joplin, assisted by the Rev. Alfred L. du Domaine of St. Philip's. Mr. Weed is survived by his wife, Mrs. Vilera Weed.

### James Kay, M.D.

Dr. James Kay, chief of Medical Service at the Episcopal Hospital, Philadelphia, died on April 21st. He was 53 years of age. A graduate of Delancey School and Jefferson Medical College in 1914, he interned at the Abbingdon and Episcopal Hospitals. He was clinical professor of medicine and chief of physiological diagnosis at Temple Medical School. He was also consulting physician of the Kensington Hospital for Women. He is survived by his wife, Mary, and a son, Private Richard Kay, a student in the Army Specialized Training Program at Temple Medical School. His mother, Mrs. Richard Kay, and two sisters, Margaret and Isabel, also survive. Funeral services were held on April 25th with interment in Forest Hills Cemetery.

### Mrs. Charles O'Meara

Word was received at the diocesan office in Detroit of the death of Mrs. Charles O'Meara, 78 years old, on Sunday, April 16th, in Cleveland, Ohio. Mrs. O'Meara was the widow of the late Rev. Charles O'Meara, who was rector of Trinity Church, Monroe, Mich., for more than 30 years. Mrs. O'Meara had lived in Detroit until six months ago. Burial was from Trinity Church, Monroe, on April 19th.

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# CHANGES

## Appointments Accepted

**ADAMS, REV. HAROLD BEACH**, formerly rector of St. John's Church, Mt. Pleasant, Mich., is to be rector of St. Mark's Church, Coldwater, Mich., effective June 1st. Address: 379 East Chicago St., Coldwater, Mich.

**COOKE, REV. SIDNEY T.**, has been appointed minister in charge at Christ Church, Staten Island, N. Y., for the duration of the war.

**GREENWOOD, REV. WESTWALL**, formerly vicar of St. James' Church, Black Mountain, N. C., is to be rector of Grace Church, Louisville, Ky., effective May 10th. Address: 321 E. Gray St., Louisville 2, Ky.

**GUY, REV. ELLIOTT L.**, formerly assistant priest of St. Martin's Church, New York City, and chaplain of Riker's Island Penitentiary, New York, is now rector of St. Stephen's Church, Savannah, Ga. Address: 313 E. Harris St., Savannah, Ga.

**JACKSON, REV. ELLSWORTH B.**, formerly of Epiphany Mission, Spartanburg, S. C., is now priest-in-charge of St. Mark's Church, Plainfield, N. J. Address: 633 E. Third St., Plainfield, N. J.

**MCKENZIE, REV. JOHN V.**, formerly of Christ Church, Canaan, Conn., is to be rector of St. Matthew's Church, Worcester, Mass., effective June 1st. Address: 695 Southbridge St., Worcester 3, Mass.

**PRATT, REV. GEORGE LYON**, formerly curate of All Saints' Church, Pasadena, Calif., is to be vicar of the Church of St. Mary the Virgin, Los Angeles, effective May 15th. Address: 960 S. Normandie St., Los Angeles 6, Calif.

**RAASCH, REV. FREDERIC J.**, formerly rector of St. Peter's, Pittsburg, Kans., is now rector of Epiphany Church, Independence, Kans., and Ascension Church, Neodesha, Kans. Address: Epiphany Church Rectory, Independence, Kans.

**REHKOFF, REV. CHARLES F.**, formerly rector of Trinity Church, El Dorado, Kans., is to be rector of St. John's Church, St. Louis, Mo., effective May 1st. Address: 3666 Arsenal St., St. Louis, Mo.

**ROGERS, REV. H. ALFRED**, formerly rector of St. Andrew's Church, Scottsbluff, Neb., is to be rector of Trinity Church, Hoquiam, Wash., and priest-in-charge of St. Mark's Mission, Montesano, Wash., effective June 1st. Address: 212 4th St., Hoquiam, Wash.

## Changes of Address

**ARMSTRONG, Chaplain J. GILLESPIE, USNR**, has as his new address N. O. B. Guantanamo Bay, Cuba.

**GILFILLAN, REV. PERRY M.**, is now at 5210 Lakeview Ave., Detroit 13, Mich.

## Ordinations

### PRIESTS

**GEORGIA**—The Rev. FRANK DOREMUS was ordained to the priesthood March 29th by Bishop Barnwell of Georgia in St. Paul's Church, Jesup, Ga. He was presented by the Rev. William H. Brady. The Rev. Hamilton West preached the sermon. The Rev. Mr. Doremus is to be priest in charge of St. Paul's Church, Jesup, and St. Andrew's Church, Darien, Ga. Address: St. Paul's Church, Jesup, Ga.

**LOS ANGELES**—The Rev. ROBERT BONHALL was ordained to the priesthood on April 5th in All Saints' Church, Beverly Hills, Calif., by Bishop Stevens of Los Angeles. He was presented by the Rev. Perry M. Austin. The Rev. Alex Lyall preached the sermon.

**SOUTH DAKOTA**—The Rev. CHRISTIAN BENNET WHIPPLE was ordained to the priesthood March 30th by Bishop Roberts of South Dakota in the Chapel of Our Most Merciful Saviour, Santee, Neb. He was presented by the Rev. Frank M. Thorburn. The Rev. H. H. Whipple preached the sermon. The Rev. Mr. Whipple is to be associate priest on Pine Ridge Mission. Address: Porcupine, S. D.

**VIRGINIA**—The Rev. PALMER CAMPBELL was ordained to the priesthood on March 29th in St. James' Church, Richmond, Va., by Bishop Goodwin, Coadjutor of Virginia. He was presented by the Rev. Samuel B. Chilton. The Rev. Churchill J. Gibson preached the sermon. The Rev. Mr. Campbell is to be rector of the Church of Our

Saviour, Sandston, Va., and the Church of the Messiah, Highland Springs, Va. Address: Sandston, Va.

**WESTERN MASSACHUSETTS**—The Rev. ELBER KYLE ST. CLAIR was ordained to the priesthood by Bishop Lawrence of Western Massachusetts in Christ Church, Fitchburg, Mass., on March 25th. He was presented by the Rev. Dr. A. Vincen Bennett. The Rev. E. Kingsland Van Winkle preached the sermon. The Rev. Mr. St. Clair is assistant minister at Christ Church, Fitchburg.

The Rev. ROBERT S. S. WHITMAN was ordained to the priesthood by Bishop Lawrence of Western Massachusetts in St. Martin's Church, Pittsfield, Mass., on March 26th. He was presented by the Rev. William B. Sperry. The Rev. G. Gardner Monks preached the sermon. The Rev. Mr. Whitman is at St. Martin's Church, Pittsfield.

The Rev. LEMUEL J. WINTERBOTTOM was ordained to the priesthood by Bishop Lawrence of

# CLASSIFIED

## POSITIONS OFFERED

**HOUSEMOTHER**, wanted by an Episcopal school, for the school year beginning next September. Church woman who likes girls. Send references with photograph to Box K-1864, The Living Church, Milwaukee 3, Wis.

**YOUNG MAN**, 4-F classification, to take job that would allow him to work his way through college. Work consists of being recreation leader and some manual labor. Reply Box T-1870, The Living Church, Milwaukee 3, Wis.

## POSITIONS WANTED

**DEACON** ready for priesthood, desires suitable parish. Prayer Book Churchman. Well trained. Reply Box W-1865, The Living Church, Milwaukee 3, Wis.

**ORGANIST-CHOIRMASTER**, mature experience, would like change. Fifteen years in present post. Would like mixed choir and good organ. Reply Box A-1859, The Living Church, Milwaukee 3, Wis.

**PRIEST** desires parish. Sound Churchmanship. Diligent Pastoral worker. Married, no children; in fifties, consider \$2,500 and rectory. Reply Box J-1871, The Living Church, Milwaukee 3, Wis.

**EXPERIENCED** young Organist and Chorist. Director desires Church position in New York City area. Available after June 15th. B. Mus. Philadelphia Conservatory. References available. Offers from \$80 will be considered, depending upon duties. C. E. McMullan, c/o Mrs. L. R. Holme, 250 South 13th St., Philadelphia, Pa.

**PRIEST**, must move to healthful climate. Would like if there is an Episcopal Parish made up of working-class people. Catholic in worship and stirring short "liberal" sermons. Reply Box T-1866, The Living Church, Milwaukee 3, Wis.

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## DEACONS

**EASTERN MASSACHUSETTS**—On April 16th in Trinity Church, New Haven, Conn. He was presented by the Rev. C. Lawson Willard. The Rev. Richard Preston preached the sermon. The Rev. Mr. Interbottom is a curate at Trinity Church, New Haven.

**WESTERN MICHIGAN**—The Rev. WENDELL M. COO was ordained to the priesthood February 14th by Bishop Whittemore of Western Michigan at St. Philip's Church, Grand Rapids, Mich. He was presented by the Rev. H. Ralph Higgins. The Rev. Charles D. Braidwood preached the sermon. The Rev. Mr. Pasco will continue at St. Philip's Church, Grand Rapids, and as priest-in-charge of St. Stephen's Church, Benton Harbor, Mich.

**WEST VIRGINIA**—The Rev. WADE HAMPTON was ordained to the priesthood April 8th in Grace Church, Eckman, W. Va., by Bishop Strider of West Virginia. He was presented by the Rev. W. W. Hughes. The Rev. J. W. Hobson preached the sermon. The Rev. Mr. Hampton is to be priest-in-charge of Grace Church, Eckman, and Trinity Church, Bramwell, W. Va. Address: Bramwell, W. Va.

The Rev. WILLIAM C. BOWIE was ordained to the priesthood April 4th by Bishop Strider of West Virginia in St. Mark's Church, St. Albans, W. Va. He was presented by the Rev. Frank T. Hy. The Rev. Frederick G. Weber preached the sermon. The Rev. Mr. Bowie is to be priest-in-charge of St. Mark's Church, St. Albans, W. Va. Address: St. Albans, W. Va.

**LONG ISLAND**—JAMES ADOLPHUS PORTER was ordained to the diaconate April 25th in Christ Chapel, Brooklyn, N. Y., by Bishop De Wolfe of Long Island. He was presented by the Rev. J. H. W. Rhys. The Rev. Dr. A. Edward Saunders preached the sermon. The Rev. Mr. Porter is to be deacon-in-charge of Christ Chapel, Brooklyn. Address: 500 Cathedral Parkway, New York City.

**LOS ANGELES**—ALFRED NORMAN was ordained to the diaconate by Bishop Stevens of Los Angeles at St. Philip's Church, Los Angeles, on April 14th. He was presented by the Rev. H. Randolph Moore. The sermon was preached by the Rev. H. Vernon Harris. This was the first ordination of a colored candidate in this diocese.

**MILWAUKEE**—The following candidates were ordained to the diaconate April 12th in All Saints' Cathedral, Milwaukee, Wis., by Bishop Ivins of Milwaukee:

PETER FRANCIS, presented by the Rev. V. A. Menard, will return to Nashotah House to study.

FREDERICK LUDTKE, presented by the Very Rev. Malcolm D. Maynard, will return to Nashotah House to study.

BRUCE ROBINSON, presented by the Rev. L. B. Hastings, will return to the General Theological Seminary to study.

CHARLES WASHBURN, presented by the Rev. Dan Corrigan, will return to Nashotah House to study.

CARL F. WILKE, presented by the Rev. Killian

A. Stimpson, D.D., will return to General Theological Seminary to study.

**WESTERN MICHIGAN**—LOUIS BASSO, JR., was ordained to the diaconate in St. Thomas' Church, Battle Creek, Mich., on March 26th by Bishop Whittemore of Western Michigan. He was presented by the Rev. William Simms. The Rev. Lawrence E. Midworth preached the sermon. Early in June the Rev. Mr. Basso will take up his duties at Grace Church, Traverse City, Mich., and St. Paul's Church, Elk Rapids, Mich.

MICHAEL KUNDRAT was ordained to the diaconate by Bishop Whittemore of Western Michigan March 5th in St. Paul's Church, Muskegon, Mich. He was presented by the Rev. William T. Reeves, Jr., and the Rev. E. J. Templeton preached the sermon. The Rev. Mr. Kundrat, a graduate of Seabury Western Seminary and formerly lay assistant at St. Paul's, will continue as assistant there.

**WESTERN NORTH CAROLINA**—DUDLEY J. STROUP was ordained to the diaconate April 16th by Bishop Gribbin of Western North Carolina in the Church of the Ascension, Hickory, N. C. He was presented by the Rev. S. B. Stroup. The Rev. Gale D. Webbe preached the sermon. The Rev. Mr. Stroup will be at the General Theological Seminary.

## Correction

The Rev. ELMER M. LOFSTROM has not accepted a position at Sauk Center, Minn., as stated in THE LIVING CHURCH of April 9th.



# CHURCH SERVICES



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**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector  
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 11:00 A.M.  
All Saints', Rehoboth Beach, 9:30 A.M.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11.

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplain Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

## NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**PENNSYLVANIA**—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., Rector  
Rev. Wm. H. Dunphy, Associate Rector  
Rev. Felix L. Cirlot, Th.D.

Sun.: Holy Eucharist, 8 and 9 A.M.; Matins 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.  
Daily: Matins, 7:15 A.M.; Eucharist Daily 7:30 A.M. Also Wednesday at 7 and Thursday and Saints' Days, 9:30 A.M. Evensong, 5:30 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway  
Sundays: Mass, 7:30 and 10:45 A.M.  
Daily: 7:30 A.M.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.



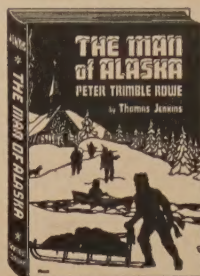
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